

108453

THE
VINAYA PITAKAM.



THE
VINAYA PITAKAM:

ONE OF
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PÂLI LANGUAGE.

EDITED BY
HERMANN OLDENBERG.

VOL I.

THE MAHÂVAGGA.

PUBLISHED WITH THE ASSISTANCE OF THE ROYAL ACADEMY OF BERLIN
AND OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.



WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1879.

R M C LIBRARY	
Acc. No.	108 153
Class No.	5A
Date	1889. 2. 10
Section	—
Class.	✓
Cat.	✓
Bk. Card	69
Check'd	69

THE MAHĀVAGGA, WHICH THE EDITOR DEEMED DESIRABLE
TO PUBLISH FIRST, IS, IN INDIA, RECKONED AS THE
THIRD PART OF THE WHOLE PITAKA.

Presented by

Dr. R C. Majumdar,

CONTENTS.

INTRODUCTION. pp. ix—lvi.

THE MAHĀVAGGA.

I. THE ADMISSION TO THE ORDER OF BHIKKUS. pp. 1-100.

1-24. The first events after Gotama's attaining Buddhahood.
(1-4. His sojourn near the Bodhi tree.—5. Brahmā Sahampati exhorts him to preach the Doctrine.—6. He addresses the Pañcavaggiyā Bhikkhus.—7-10. Story of Yasa, his relations and friends.—11. Māra appears unto Buddha.—12. Regulations about the Pabbajjā and Upasampadā Ordinations.—13. Māra again appears.—14. Story of the Bhaddavaggiyā.—15-20. Conversion of the three Kassapas and their Disciples.—21. Buddha proounds the Ādittapariyāya.—22. Buddha's first meeting with King Bimbisāra.—23-24. Conversion of Sāriputta and Moggallāna.)

25-27. Different Rules regarding the Duties of Upajjhāya and Saddhivihārika.—28-31. Ceremony of Upasampadā.—32-35. The duties of Ācariya and Antevāsika.—36-37. What Bhikkhus are qualified for being Ācariya or Upajjhāya.—38. Admission of those who had previously been attached to another Congregation (aññatitthiya-

pubba).—39-79. Further Rules regarding the Pabbajjâ and Upasampadâ Ordinations. Different classes of those who are not to be admitted to the Fraternity.

II. THE UPOSATHA CEREMONY AND THE PÂTIMOKKHA. pp. 101-136.

(6-13. Consecration of the Boundaries for a Bhikkhu Community.)

III. RESIDENCE DURING THE RAINY SEASON (vassa). pp. 137-156.

IV. THE PAVÂRANÂ CEREMONY AT THE END OF VASSA. pp. 157-178.

V. DIFFERENT RULES, ESPECIALLY REGARDING THE USE OF ARTICLES MADE OF SKIN. pp. 179-198.

1-8, 12. Shoes and Slippers.—9-11. Different kinds of Seats, Vehicles.—13. Indulgences for the Countries bordering on Muijhadesa (story of Sôna Kñîkappa).

VI. MEDICAMENTS. pp. 199-252.

1-17. Different kinds of Medicaments. Rules how to prepare, to use, and to keep them. (15. Story of Pilindavaccha.)—17-21. Different kinds of Food. How to prepare and to keep them.—22. Surgical Operations.—23. Story of Suppiyâ. Prohibition regarding man's flesh and the meat of different animals.—24. Sermon about rice gruel (yâgu).—25-40. Different Rules about Food; how to prepare, to take, and to keep it.—(28. Buddha's visit to Pâtaliputta.—29. Visit to Koṭigâma.—30. His meeting with Ambapâli and the Liechavis.—31. Story of Siha.—34. Story of Menâdaka.—35. Story of Keniya.—36. Story of Roja.)

VII. THE KATHINA CEREMONIES. pp. 253-267.

CONTENTS.

VII

VIII. DRESS OF BHIKKHUS. pp. 268-311.

(1. Story of Jīvaka.—15. Story of Viśākhā.—26-27. Rules regarding the attendants of sick Bhikkhus.)

IX. VALIDITY AND INVALIDITY OF ECCLESIASTICAL ACTS. pp. 312-336.

X. SCHISMS AMONG THE FRATERNITY. pp. 337-360.

(2. Story of Dīghāvū).

INTRODUCTION.

IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pāli VINAYA PIṭAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (*Pitaka*), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a *Dvipiṭaka*, but knew nothing of the *Tipiṭaka*)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: yo . . . aśūnatithiyapubbo imasmīñ dhammadvinayē ākañkhati pabbajjam,—ayam dhammo ayam vinayo idam satthu sāsanam,—dhammadharo vinayadharo mātikādharo.—Kassapa says when assembling the Bhikkhus in Rājagaha: dhammā ca vinayā ca samgāyāma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pātimokkhā (dhammavādī—vinayavādī, Minayeff, Prāt. p. 5, line 14).—These passages at the same time prove that Dhammadvinaya is a Divyanya-compound, and not a Tatpurusha, as M. Fer (*Études Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the *CULLAVAGGA*, which I propose to edit when I have finished the *Mahāvagga*. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, “Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upāli respecting the Vinaya.” Whercupon Kassapa questioned Upāli respecting the Vinaya. This being done, he addressed a second speech to the assembly: “Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma.” Whercupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the Brahmajālasutta. Hercby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikāyas are undoubtedly the five well-known collections included in the Suttapiṭaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapiṭaka was even at that time well known; the collection of the Abhidhammapiṭaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Piṭakas; and it was generally supposed that, in the council held after Buddha’s death, it had not been admitted by the Theras into the collection of the Dhammadvinaya or of the Jinavacana.¹

The import. nt difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccāyana (p. 33, ed. Senart) as denoting the whole of Buddha’s discourses.

XII TRANSITION FROM THE DVIPIṬAKA TO THE TIPIṬAKA.

viz. the transition from the Dvipiṭaka to the Tipiṭaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dighanikāya.¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, “If the congregation is ready, I will question Ānanda about the Dhamma.” But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: “Which of the two collections (piṭaka) shall we proceed with first?” and they answer, “The collection of the Suttanta.” This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammadinaya is brought to a close.²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the Journal Asiatic Society, of Bengal, vol. vi. p 510, *et seq.*

² A valuable testimony of the earlier existence of a Dvipitaka is also contained in the Mahaparimbbānasutta (p. 39): tāti padavyatājanāni sādhukām uggahetvā suttē otāretabbāni vinayē sandassetabbāni.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapiṭaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetum abhivinaye vinetum (*Mahāvagga*, I, 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: īṅgha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpuṇassu, paechā vinayam pariyapuṇissasū. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavamsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Parisambhūdā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapiṭaka is one in the Bhikkhunivibhaṅga (96th Pācittiya: suttante okāsan kārapetvā vinayam vā abhidhammam vā puechatī), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules regulating the outward conduct of the Saṅgha and Bhikkhus.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṅgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I. 6. 38–46, are also found in the Suttapiṭaka under the title of Anattalakkhanasutta, and those in Mahāvagga, VI. 28–30, are almost identical with parts of the Mahāparinibbānasutta. Compare also M. Féer's Etudes Bouddhiques, pp. 202–205.

² No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṅgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma : and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Samgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: dānakathā silakathā, saggakathā, kāmānam adinavā, okāro, saṅkileso, nekkhamme ānisānuso.

¹ In the Cullavagga we have the striking remark: ayam dhammadvinayo ekaraso vimuttiraso.

² The Cullavagga relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus; the audience stand while listening to them “dhammagiravena.” He who spreads false doctrines concerning the Vinaya is called an adhammavādi (*Mahāvagga*, X. 5, 4). King Asoka, in the inscription at Bairat (*Corpus Inscr.* plate xv.), reckons the vinayasamākāso among the dhammapaliyāyāni.

trust Dhamma and Samgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Samgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pâtimokkha, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasûtras, Grâhyasûtras, etc., the Vinaya of the Brahmans.

XVI THE PÂTIMOKKHA AS THE FOUNDATION OF THE VINAYA.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pâtimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pâli scholars. Mr. Rhys Davids¹ considers the Pâtimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pâtimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pâtimokkha in its entirety and in its original form in the Vinayapiṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pâtimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pâtimokkha being subsequently extracted from it; or whether the Pâtimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pârâjika and Pâcittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pâtimokkha, without the commentary of the Vibhañga, we find that they constitute one uninterrupted whole;¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhañga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladûsaka pâpasannâcâra*). The following account of these proceedings is given in the Pâtimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of "Saṅghâdisca," and has to submit to the penalty of the Mânatta; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the Mahâvagga or Cullavagga.

² For example, *tassa bhikkhuno*, in the 49th Pâcittiya; *tathâvâdinâ bhikkhunâ*, in the 69th Pâcittiya.

³ See the last rule of the Terasuddesa (Minayeff, p. 6).

⁴ So bhikkhu bhikkhûhi evam assa vacanîyo, etc.

⁵ Pakkamat' âyasmâ imamhâ âvâsâ, alân to idha vâsenâ 'ti.

⁶ So bhikkhu bhikkhûhi yâvatatiyam samanubhâsitabbo tassa pañmissaggâya.

mony of the Abbhâna, it is to be shown that the penance has been undergone.

Now the details which the Vibhañga furnishes with regard to this rule of the Pâtimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhañga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.¹

The picture of the proceedings against the Assajipunabbasukâ bhikkhû, as presented by the account in the Vibhañga, differs much more from the text of the Pâtimokkha. Buddha gives the following precept regarding this proceeding: pathamam Assajipunabbasukâ bhikkhû codetabbâ, codetvâ sârctabbâ, sârctvâ âpattim ropetabbâ, âpattiq ropetvâ vyattona bhikkhunâ pañibalena sañgho ñâpetabbo: sunâtu me bhante sañgho. imo Assajipunabbasukâ bhikkhû kulaðusakâ pâpasamâcârâ. . . yadi sañghassa pattakallan, sañgho Assajipunabbasukânâm bhikkhûnam Kitâgirismâ pabbâjaniyakammañ kareyya na Assajipunabbasukehi bhikkhûhi Kitâgirismim vatthabban ti, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words alân te idha vâsenâ 'ti (Minayeff, p. 6, l. 16); but then they prescribe a second and a third repetition of the same procedure (dutiyam pi vattabbo, tatiyam pi vattabbo), and then go on to say: so bhikkhu sañghamajjhâm pi âkâddhitvâ vattabbo: mâyasmâ evam avaca . . . dutiyam pi vattabbo, tatiyam pi vattabbo. Then: so bhikkhu samanubhâsitabbo. The samanubhâsanâ is then described as a ñâticatuttham kamnum. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pâtimokkha, we find in these statements a peculiar ecclesiastical decree (*Samghakamma*), fulfilled by the *Samgha*, of which the Pâtimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (*patippassaddhi*) of the Kamma, not by the ancient ceremonies of the Mânatta and of the Abbhâna. It deserves to be noticed that in the same way as the Pabbâjaniyakamma is not mentioned in the Pâtimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear.¹

It seems to me unnecessary here to give any further enumeration of instances where the Pâtimokkha proves itself to be the older, as compared with what has been added in the Vibhañga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Mâhavagga and the Cullavagga,² although they do not stand in the same direct relation to the Pâtimokkha as does the Vibhañga, nevertheless distinctly presuppose its existence. The Mahâvagga³ gives precepts concerning the recital of the Pâtimokkha, which put it beyond a doubt that the name Pâtimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahâvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pâtimokkha)

¹ For instance, in the 68th Pâcittiya we should expect to find some mention of the Ukkhepar'yakamma pâpikâya ditthiyâ appatînissango. The text of this Pâcittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbâjaniyakamma.

² The Parivâra, the fifth Book of the Vinayapitaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

³ II. 15. 1.

XX THE PÂTIMOKKHA, MAHÂVAGGA, AND CULLAVAGGA.

threatened with penance, and such as were added at a later period (in the Mahâvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pâtimokkha in this case uses the expressions Pârâjika, Samghâdisesa, Pâcittiya, etc. Now the circle of offences which constitute a Pâcittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pâtimokkha, they avoided using the expression Pâcittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pâtimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkaṭa; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pâtimokkha was, in general, avoided in the detailed explanations of the Mahâvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pâtimokkha, as if to something that had already been determined elsewhere.¹

The proofs given will be sufficient to show that the Pâtimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pâtimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkoṭanakam pâcittiyan, Mahâvagga, IV. 16, 26, with reference to the 63rd Pâcittiya; anâdariye pâcittiyan, Mahâvagga, IV. 17, 7, 8, with reference to the 54th Pâcittiya. At times allusion is made by the formula, yathâdhammo kâretabbo, to the penance prescribed in the Pâtimokkha for a transgression; for instance, Mahâvagga, I. 49, 6, with reference to the 65th Pâcittiya; Mahâvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapiṭaka was subsequently taken in hand, were all admitted into it.¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokha, without any ornamentation.²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.³ This is

¹ The greater portion of this commentary on the Pātimokha has naturally found its place in the Vibhāṅga in the discussion of the several Sikkhāpada, of which the Pātimokha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhāṅga—were last added to it. Only one part of this ancient commentary on the Pātimokha has been placed outside the Vibhāṅga: the explanation of the formulas which introduce the recitation of the Pātimokha has been admitted into the Mahāvagga (II. 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhāṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapiṭaka in its present form, and that at the time of the redaction of the Piṭaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhāṅga, the address bhikkhave (*i.e.* “O monks”) is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhāṅga (the text of the Pātimokha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii–xix) with regard to the proceedings against the kuladūsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pātimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapitaka, and bears the title of VIBHAÑGA.

While the Vibhañga stands in the closest relation to the Pātimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pātimokkha—most probably about the same time in which the Vibhañga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṅgha. They gave a detailed and connected account of the admission into the Saṅgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhañga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhañga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaipulyasūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pilindavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipumabbasukā bhikkhū occurs in the Vibhaṅga (Samighādis. 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapiṭaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question.

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pâli Tipitaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapitaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers; “it is well, that we have been relieved of the great Master’s presence; we were oppressed by him, when he said: ‘this is permitted to you, this is not permitted.’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Râjagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upâli, the Dhamma with Ânanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and ecclesiarchs, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp. 67, 68, in the edition of Childers.

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony: it shows that the author of the *Mahāparinibbāna Sutta* did not know anything of the first Council.¹

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council; such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

¹ I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: tatrāvuso ye te bhikkhū avtarāgā appukaceo bâhā paggayha kandanti chumapapātam papanti avatānti vivatānti: atkhippani bhagavā parinibbuto, atkhippam sugato parinibbuto, atkhippam cakkhūn loko antaralātān ti, ye pana te blikkhū vitāragā te satā sampajānā adhväsenti: anicca sanñkhārā tam kut' ettha labbhā 'ti. atha khy āvuso te bhikkhū etad avocan (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): alam āvuso mā socitha mā paridevittha, nāv etam āvuso bhagavatā patigacce' eva akkhātam, sabbe' eva piyeli manapēhi nānābhāvo vinābhāvo nānāthābhāvo, tam kut' ettha āvuso labbhā yan tañ jātam bhātām samkhatam palokadhammapātam vata mā palujīti, n'etan thānam vijjatīti. tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassām paṇisāyām usmīno hoti. atha kho avuso Subhaddo buddha-pabbajito te bhikkhū etad avoca: alam āvuso mā socitha mā paridevittha, sumuttā mayān tena mahāsumanena, upaduttā ca mayān homa idam vo kappati idam vo na kappatī, idāni pana mayān yam icchisāma tam karissāma, yan na icchisāma na tañ karissāma 'ti, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: handa mayān āvuso dhammañ ca vinayāñ ca samgiyāmā, pure adhammo dippati dhammo patibāhiyati, etc.—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.

dead ; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesâli furnished the necessary materials.¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesâli. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines ; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called Vinayasangiti in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesâlî; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesâlî. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The Dipavamsa, for instance, says (5, 26, and following) :—

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesâlî, in the Kûtagâra hall, this second assembly was brought to a close after a period of eight months.”

The difference between the earlier and the later account of the Council held at Vesâlî is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesâlî probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a Dhammasaṅgaha was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMĀSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALIPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggaliputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the Dipavamsa, the Mahāvamsa, and the Samantapāsādikā of Buddhaghosa. In the concluding chapter of the Cullavagga, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called Kathāvatthu, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli Abhidhamma.

In the domains of northern Buddhism there is but little said concerning the third Council.¹ But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesālī and Pātaliputra is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pātaliputra, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PITAKA agree in alluding only to two. There is no mention whatever of a Council at Pātaliputra." In this the Chinese texts correspond perfectly with the Pāli versions of the Vinaya Pitaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Köppen, die Religion des Buddha, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.¹ As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen Thsang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Ths.*, vol. i. p. 414): “Dans la première centaine d’années qui suivit le Nirvâna, il y eut un roi nommé ‘O-chou-kia, qui était l’arrière-petit-fils du roi Pin-pi-so-lo (Bimbisâra). Il quitta la ville de la maison ‘u roi (Râjagrîha), transféra sa cour à Po-teh’ali (Pâtaliputra) et fit construire une seconde enceinte autour de l’ancienne ville.” Shortly before and afterwards Dhammāsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen Thsang uses the name ‘O-chou-kia. It seems undoubted that the author here understood ‘O-chou-kia and Wou-yeou to be two different persons.

The Councils of Vesâlî and Pâtaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesâlî and that of Pâtaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathâvatthu at the Council of Pâtaliputta.¹ The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesâlî, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (*i.e.* of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivâra) and the Councils of Vesâlî and Pâtaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunîs.¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunîs are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (Pârâjika Pâcittiya—Mahâvagga Cullavagga), we find the regulations referring to the Bhikkhunîs collected in two passages, in the Bhikkhunîvibhaṅga at the end of the Pâcittiya, and at the end of the Cullavagga before the story of the Councils.

XXXVI THE SECOND COUNCIL AND THE VINAYA TEXTS.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesâli. The materials for comparing the points disputed at Vesâli with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;¹ that, in fact, it does not know of the propositions discussed at Vesâli. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesâli turned are not specified.² The texts of the Pârâjika and Pâcittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten *Vatthu* of the *Bhikkhus* at *Vesâlî*. The discussion of the ten propositions is given in the form of an account of the Council at *Vesâlî*, as an appendix at the end of the *Vinaya*; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the *Vinaya* itself already existed, that

IT IS OLDER THAN THE COUNCIL OF VESÂLÎ.

Probably, however, not much older. If we fix the date of the composition of the *Vinayapiṭaka*, as handed down to us, too long BEFORE the Council held at *Vesâlî*, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pâtaliputta being made the capital of the kingdom of Magadha, as contained in the *Vinaya*.¹ According to the statement of Hiouen Thsang, King Kâlásoka, in whose reign the Council of *Vesâlî* was held, is said to have changed his residence, and removed to Pâtaliputra; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the *Mahâvamsa* (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pâtaliputra must be anterior to the reduction of the *Vinaya Piṭaka* as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

1. The Genesis of the *Pâtimokkha*. The earliest beginnings of the Dhamma literature.

¹ *Mahâvagga*, VI. 28, 8. Compare *Mahâparinibb. S.*, p. 13.

2. The formation of the Commentary on the Pâtimokkha,
which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahāvagga and the
Cullavagga are composed; origin of the main sub-
stance of the Suttanta literature.
4. COUNCIL AT VESĀLÎ.
5. Origin of the legends of the Council at Rājagaha;
composition of the closing chapter of the Vinaya.
6. Schisms in the Buddhist community; origin of the
Abhidhamma.
7. COUNCIL AT PÂTALIPUTTA; the Kathāvatthu.

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesāli—in accordance with the chronological system of the Mahāvamsa and Dīpavamsa¹—we shall find the date

¹ I agree perfectly with the remarks made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusara, where Brahmins and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as fact." I believe I may be justified in agreeing to this judgment of Dr. Buhler, even though I do not share his opinion that the edicts of Sahasrām and Rupūnāth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (*upâsaka*), does not seem to me to have been correctly treated by Dr. Buhler. The inscription of Sahasrām reads: ||||| iyāni savachalāni; the inscription of Rupūnāth: sâtrakekāni adhitî | ui va[sâ]. Dr. Buhler's transcription of this inscription reads adhitisâni; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XLV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yâ rather than sâ in the passage in question, and the reading yâ is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is adhitiyâni (or adhatiyâni), and this is undoubtedly the same as addhateyya and adhatiya of the Pâli and addhajjâ of the Jaina Prâkrit, which signifies "two and a half." The King, therefore, was not an Upâsaka for thirty-two and a half years and more, but for thirty years less. Dr. Buhler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this: that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years; and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Samgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Samgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brâhmaṇa, of the Sûtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudipa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.² We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

¹ The edict of Bairát has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of *all* the sayings of Buddha which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Páli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the Brahmajálasutta (Sept Suttas, p. 57) to this discourse (Atthajála, Dhammajála, Brahmajála, Dithijála, Anuttarasangráhamavijaya), or let us ask, who, at a first glance, would recognize the identity of the Pátríjika and Pácittiya with the Suttavibháṅga, or the identity of the Agamas with the Nikáyas, etc. Thus the "Moneysutta," to which the inscription alludes, may be identical with the Sámánaphalasutta, if we must not rather identify it with the little discourse contained in the Tíkanipáta of the Ánguttara-Nikáya which begins: "Tiñimáni bhikkhave moneyyáni" (see the Apáyavagga; fol. 17ai of the Phayre MS.). The "Munigáthá" most probably are the twelfth Sutta of the Suttanipáta. The "Lágħluváda," concerning falsehood, which is mentioned in the inscription, is the Ambalaththikarahulováda, the sixty-first among the Suttas of the Majjhima-Nikáya. The Vinayasamákasa (= vinaya-samákarsha) is, I think, certainly not the Parivára, as Mr. Davids once supposed. This work, at least to judge from the Páli version which is the only one I know, is undoubtedly of more recent date than Asoka; besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the Pátimokha. The meaning of the title Ánagatabhuyáni can be gathered from the Araññikáñagatabhayasutta of the Ánguttaranikáya (given in the Suttasangáha, MS. Orient. fol. 939, of the Royal Library in Berlin, fol. cam). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

² The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahâvihâra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pâli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mûlatheravâda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVÂDÎ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Iliouen Thsang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVÂDÎ (Vibhajyavâdinas). From

¹ The historical portions of the great Atthakathâ of the Mahâvihâra form the basis not only of the historical statements of Buddhaghosa, but also of the histories Dîpavâmsa and Mahâvâmsa. I intend to give a proof of this in my edition of the Dipavâmsa.

² Compare Wassiljew, *l. c.* p. 219 ff., Târanâtha, Geschichte des Buddhismus (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsaṅghikās and Sammatiyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group: the Sarvāstivādinas, VIBHAJJAYAVĀDINAS, Mahīcāsakās, Dharmaguptakās, Kācyapīyās, Saṃkrāntikās (by the side of the last we also find the Tāmraçātiyās mentioned here, which seem to be identical with or clearly related to them).³ Now the historical literature of Ceylon corresponding with the above gives the following group: the THERAVĀDÎ, Mahimsāsakā, Sabbatthavādî, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavādî. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādî with the Vibhajjavādinas.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvanssa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a VIBHAJJAVĀDÎ. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavādī sambuddho hoti bhante 'ti āha so,
thero āmā 'ti etc.⁴

The result seems certain: if the appellation Vibhajjavādī was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavādî,

¹ Tāranātha, *l. c.* pp. 271, 272.

² In the centre of one of these groups stand the Mahāsaṅghikās; in that of the other the Vatsiputriyās.

³ Tāranātha, *l. c.* p. 273.

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: “acariyānam vibhajjavādīnam (vibhajjavādīnam?) Tambapannidīpapasādaka-nam Muñavihāravāsinam.” See also Minayeff, in his Introduction to the Prātimoksha, p. ix.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîcâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîcâsakas as one of those sects which had gone off from the true faith; and, secondly, Hiouen Thsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîcâsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahîcâsaka school must be remarkably like the version of the Vinayapiṭaka handed down in Ceylon.² Through the kindness of MR. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, Buddhist Pilgrims, p. 165.

² It is probably not accidental that the Dipavamsa mentions the Mahîsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajyavâdinas and the Mahîcâsakâs side by side.

Vinaya of the Mahîcâsaka-school, and to be enabled to compare it with the Pâli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahîcâsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pâli version.

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pâli.¹ In the case of the Mahîsâsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pârâjika. The second section of the first division includes the 23 (13?) Saṅghâdisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityâ dhammâ. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyâ. The fifth section of the first division includes the 91 (92?) Pâcittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunîs, called the eight Pârâjika rules. The remaining sections of this division contain rules for the Bhikkhunîs similar to those for the Bhikkhus.²

3. "The THIRD DIVISION contains, 1st, a LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHÂVAGGA of the Pâli.

4. "THE FOURTH DIVISION contains, 1st, a section called Miḥ-tsang, *i.e.* Adhikarâna-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Saṅgha-kamma).⁴

5. THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pârâjika, etc.

² As yet all the data agree exactly with the Pâli Vibhaṅga, except that no mention is here made of the short chapters which in the Pâli redaction come in after the Pâcittiya.

³ This corresponds with the first chapters of the Pâli Mahâvagga.

⁴ This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pâli Parivâra.¹ Under this last division, we have in Chinese the history of the Councils.

“In order to test the identity of the Pâli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHÎSÂSAKA school.

“The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

“Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.²

“Buddha then proceeds with his followers to the neighbourhood of Vaisâli, and here begins an account of the transgressions against the Law meriting expulsion.

1. “The sin of Sudâna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. “The story of a Bhikkhu⁴ and a female monkey.

3. “A story about going to festivals and dances given by non-believers.⁵

¹ More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivâra is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pâli Vinaya, at the end of the Cullavagga.

² All this corresponds exactly with the Introduction to the Vibhaṅga; the comparison also of the flowers which are scattered by the wind, is made use of in the Pâli text.

³ Pâli : Sudinno Kalandaputto.

⁴ Tena kho pana : mayena aññataro bhikkhu Vesâliyam Mahâvane makkatîm âmisena upalîpetvâ tassâ methunam dhammanam patîsevati, etc.

⁵ I do not find anything exactly corresponding with this in the Pâli text. Perhaps the following is the passage meant: tena kho pana samayena sambuhulâ Vesâlikâ Vajjiputtakâ bhikkhû yâvadattham bhuñjimsu, yâvadattham sâpimsu, yâvadattham nahâyimsu, yâvadattham bhuñjivitâ . . . ayoniso manasikaritvâ . . . methunam dhammanam patîseviñsu.

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nâgarâja. Bodhisatva ordered the Rishi to ask the Nâga for the Mani-gem concealed in his crest, on which the Nâga ceased to come to the Rishi. This story concludes with a gâthâ :

'Men do not like beggars, and they soon learn to hate them,
The Nâgarâja hearing words of begging went away and never
returned.'²

"The SECOND SECTION of this division is taken up with stories about Devadatta.³

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dipamkara down to the conversion of Sâriputra and Moggallâna."⁵

So far Mr. Beal's communication in connexion with the Vinaya of the Mahîsâsakâs.

¹ Dhaniyo kumbhakâraputta (second Pârâjika).

² This story belongs to the second Saṅghâdîsesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ("bhûta-pubbam") were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jâtaka collection. The verse is as follows:

"na tam yâce yassa piyân jigimse, video hoti atiyâceanâya.

nâgo mañim yâcito brâhmañena adassanañ ñeva tad ajjhagamâ 'ti."

³ Similar stories occur in the Pâli text in the discussion of the 10th and 11th Saṅghâdîsesa dhamma.

⁴ Bhikkhuni-vibhaṅga.

⁵ This corresponds with the introductory chapter of the Mahâvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggasâvaka.

Of the *Tibet* Vinaya, the Vinaya of the Mahāśarvāstivādinas, we have the well-known detailed extracts of CsOMA KÖRÖSI.¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion :

All of the different versions of the Vinaya are based upon one foundation ; the arrangement of the material is the same in all ; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last ; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahīcāsakas, and of the Mahāśarvāstivādinas.

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations ; and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya ; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipiṭaka, and still more of the Atthakathās, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pāli version represents the

¹ *Analysis of the Dulva* in the *Asiatic Researches*, vol. xx. especially p. 45 ff. That the Tibet Vinaya belongs to the Mahāśarvāstivādinas is stated by Wassiljew (*Budihymus*, p. 96).

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Lañkā. The Mahāvagga, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravâda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the Aṭṭhakathâs, so that the text of the Tipitaka, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pâli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Mâgadhi language. It is certain that the Pâli language is not the Mâgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.¹ Now, in the Cullavagga it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beiträge zur Pâli-Grammatik*, p. 7. Little as we can believe that in the Pâli we have the Mâgadhi language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Mâgadhi, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pâli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Mâgadhi in some of those very points which distinguish the Mâgadhi from the Pâli.

² anujânâmi bhikkhave sakâya niruttiyâ buddhavacanam pariyyapuñitun ti.

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Mâgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipitaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nâma, Liṅga and Parikkhâra, as is said in the Dipavamsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipitaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PÂLI. But to what part of India did the Pâli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pâli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahâvamsa*¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setthi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pâtaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,² and with him E. Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pâli was the dialect of Ujjenî. *

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Samgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76.

² *Über den ältesten Zeitraum der indischen Geschichte* (German translation, p. 87).

³ *Beiträge zur Pâli-Grammatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pataliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjenî dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.¹ A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjenî, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjenî. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pâli for us to regard it as in any way likely that the Pâli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pâli Tipitâka as connected with the person of MAHINDA; it is impossible both to identify the Pâli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon ;¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusamgha, the Princess Saṅghamittā, his sister, as the foundress of the Bhikkhunisamgha, the stories about bringing over the relics and the Bodhi-branch :—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict; *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kaliṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kaliṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIOUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kaliṅga and in the country of the Drāviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshṭra;³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kaliṅga. Buddhaghosa frequently speaks of the views expressed in the Ātīthakathā of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pâli*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahâvâsîsa*, p. 241; *Journ. Roy. As. Soc.* N.S. vol. vii. p. 160 and following.

² To this there is but one exception, which is, however, only an apparent one. There was at Gayâ, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born “bodhimandasamipanlibi” (*Mahâvâsîsa*, p. 250); the place where he received the instigation to travel to Ceylon was most likely this very monastery.

³ *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Atṭhakathā of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kaliṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pāli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pāli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sātakaṇṇī,² King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhameghavāhana,³ King of the KALIṄGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pāli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipitaka preserved in Ceylon and its dialect the Pāli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kaliṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda;

¹ This, however, cannot be regarded as certain; the indications given by Minayeff in his Introduction to the Prātimoksha (p. viii. adn. 11) would lead to a different view.

² No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.).

³ *Corpus Inscript.* Plate XVII.

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccāyana, but was introduced into Pāli at a later period; the spelling *bb* of the Pāli (*sabha*, etc.), where the inscriptions give *v*, that is, *vv* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pāli language. Thus it is an important fact that Kaccāyana did not write dibbate, but divvate (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipiṭaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

THE EDITOR.

BERLIN,
May, 1879.

V I N A Y A P I T A K A M.

M A H Â V A G G A.

Namo tassa bhagavato arahato sammâsambuddhassa.

I.

Tena samayena buddho bhagavâ Uruvelâyam viharati naggiâ Nerañjarâya tîre bodhirukkhamûle pañhamâbhisa-m-buddho. atha kho bhagavâ bodhirukkhamûle sattâham eka-pallañkena nisidi vimuttisukhapañcômvedî. ||1|| atha kho bhagavâ rattiyâ pañhamam yâmam pañceasamuppâdam anulomapañilomam manas' âkâsi: avijjâpaccayâ sañkhârâ, sañkhârapaccayâ viññânañam, viññânapaccayâ nâmarañpanam, nâmarañpanapaccayâ salâyatanañam, salâyatanañpanapaccayâ phasso, phassapaccayâ vedanâ, vedanâpanapaccayâ tañhâ, tañhâpanapaccayâ upâdânam, upâdânapaccayâ bhavo, bhavapaccayâ jâti, jâtipaccayâ jarâmarañpanam sokaparidevadukkhadomanassupâyâsâ sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjâya tv eva asesavirâganirodhâ sañkhâranirodho, sañkhâranirodhâ viññânañpanirodhâ, viññânañpanirodhâ nâmarañpanirodhâ, nâmarañpanirodhâ salâyatanañpanirodhâ, salâyatanañpanirodhâ phassanirodho, phassanirodhâ vedanânirodho, vedanânirodhâ tañhânirodho, tañhânirodhâ upâdânanirodhâ, upâdânanirodhâ bhavanirodhâ, bhavanirodhâ jâtinirodho, jâtinirodhâ jarâmarañpanam sokaparidevadukkhadomanassupâyâsâ nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam attham̄ viditvā tāyam̄ velāyam̄ imam̄ udānam̄ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
ath' assa kañkhā vapayanti sabbā yato pajānāti sahetu-
dhamman ti. ||3||

atha kho bhagavā rattiyā majjhimaṇ yāmam̄ paṭicca-
samuppādaṇ anulomapaṭilomaṇ manas' ākāsi : avijjāpacceyā
saṃkhārā, saṃkhārapaccayā viññāṇam̄, viññāṇapaccayā nā-
marūpaṇ — la — evam etassa kevalassa dukkhakkhandhassa
samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā
etam attham̄ viditvā tāyam̄ velāyam̄ imam̄ udānam̄ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
ath' assa kañkhā vapayanti sabbā yato khayam̄ pacceyā-
nam̄ avediti. ||5||

atha kho bhagavā rattiyā pacchimaṇ yāmam̄ paṭicca-
samuppādaṇ anulomapaṭilomaṇ manas' ākāsi : avijjāpacceyā
saṃkhārā, samkhārapaccayā viññāṇam — gha — evam etassa
kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho
hotīti. ||6|| atha kho bhagavā etam attham̄ viditvā tāyam̄
velāyam̄ imam̄ udānam̄ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
vidhūpayam̄ tiṭṭhati Mārasenam̄ suriyo 'va obhāsayam
antalikkhan ti. ||7||
bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vutthahitvā bodhirukkhamūlā yena Ajapālanigrodho ten'
upasamkami, upasamkamitvā Ajapālanigrodharukkhamūle
sattāham̄ ekapallaṅkena niśidi vimuttisukhapatiṣamvedi. ||1||
atha kho aññataro hūhuñkajātiko brāhmaṇo yena bhagavā
ten' upasamkami, upasamkamitvā bhagavatā saddhim
sammodi, sammōdanīyam̄ katham̄ sāraṇīyam̄ vītisāretvā ekam-
antam̄ aṭṭhāsi, ekamantam̄ thito kho so brāhmaṇo bhaga-

vantam etad avoca : kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||
atha kho bhagavā etam atthaṁ viditvā tāyam volāyam iman udānam udānesi :

yo brāhmaṇo bāhitapādhammo nihuhuñko nikasāvo
yatatto
vedantagū vusitabrahmacariyo, dhammena so brāhmaṇo
brahmavādaṇ vadeyya,
yass' ussadā n' athi kuhiñci loke 'ti. ||3||
Ajapañlakathā niṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutṭhahitvā Ajapañlaniḍodhamūlā yena Mucalindo ten' upasañkami, upasamkamitvā Mucalinḍamūle sattāham eka-pallañkena niśidi vimuttisukhapatiṣamvedī. ||1|| tena kho pana samayena mahāakālamegho udapādi sattāhavaddalikā sītavatāduddinī. atha kho Mucalindo nāgarājā sakabhavanā nikkhamityā bhagavato kāyam sattakkhattum bhogehi parikkhipitvā upari muddhani mahantam phaṇam karitvā atṭhāsi : mā bhagavantam sītam, mā bhagavantam uñham, mā bhagavantam daṇsamakasavātāpasirīnsapasamphasso 'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena viddhaṇ vigatavalāhakam devam viditvā bhagavato kāyā bhoge vinivethetvā sakavaṇṇam patisamharitvā māṇavaka-viṇṇam abhinimminitvā bhagavato purato atṭhāsi añjaliko bhagavantam namassamāno. ||3|| atha kho bhagavā etam atthaṇ viditvā tāyam velāyam iman udānam udānesi :

sukho vivcko tutṭhassu sutadhammassa passato,
avyāpajjhām sukham loke pāṇabhūtesu samyamo.
sukhā virāgatā loke kāmānam samatikkamo,
asmimānassa yo vinayo etaṇ ve paramaṇ sukhan ti. ||4||
Mucalindakathā niṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutṭhahitvā Mucalinḍamūlā yena Rājāyatanam ten' upasamkami, upasamkamitvā Rājāyatanamūle sattāham eka-pallañkena niśidi vimuttisukhapatiṣamvedī. ||1|| tena kho

pana samayena Tapussabhallikâ vāñijâ Ukkalâ tam desam addhānamaggapaṭipannâ honti. atha kho Tapussabhallikānam vāñijānam nñāti sâlohitâ devatâ Tapussabhallike vāñije etad avoca: ayam mārisâ bhagavâ Râjâyatanamûle viharati paṭhamâbhisambuddho, gacchatha tam bhagavantañ manthena ca madhupiñḍikâya ca paṭimânetha, tam vo bhavissati dîgharattam hitâya sukhâyâ 'ti. ||2|| atha kho Tapussabhallikâ vāñijâ manthañ ca madhupiñḍikañ ca âdâya yena bhagavâ ten' upasamkamîmsu, upasamkamitvâ bhagavantañ abhivâdetvâ ekamantam atṭhañsu, ekamantam thitâ kho Tapussabhallikâ vāñijâ bhagavantañ etad avocum: paṭiganhâtu no bhante bhagavâ manthañ ca madhupiñḍikañ ca yam amhâkam assa dîgharattam hitâya sukhâyâ 'ti. ||3|| atha kho bhagavato etad ahosi: na kho tathâgatâ hatthesu paṭigaṇhanti. kimhi nu kho ahañ paṭigaṇheyyan manthañ ca madhupiñḍikañ câ 'ti. atha kho cattâro Mahârâjâno bhagavato cetasâ cetoparivitukkampi aññâya catuddisâ cattâro selamaye patte bhagavato upanâmesum: idha bhante bhagavâ paṭigaṇhâtu manthañ ca madhupiñḍikañ câ 'ti. paṭiggahesi bhagavâ paccaggbe selamaye patto manthañ ca madhupiñḍikañ ca paṭiggahetvâ ca paribhûñji. ||4|| atha kho Tapussabhallikâ vāñijâ bhagavantañ onîṭap. utapâñiñ vidityâ bhagavato pâdesu sirasâ nipatitvâ bhagavantañ etad avocum: ete mayañ bhante bhagavantañ sarañam gacchâma dhammañ ca, upâsake no bhagavâ dhâretu ajjatagge pâñupete sarañam gate 'ti. teva loke paṭhamam upâsakâ ahesum dvevâcikâ. ||5||

Râjâyatanakathâ niṭhitâ. ||4||

atha kho bhagavâ sattâhassa accayena tamhâ samâdhimhâ vuṭṭhabhitvâ Râjâyatanamûlâ yena Ajapâlanigrodho ten' upasamkami, upasamkamitvâ tatra sudam bhagavâ Ajapâlanigrodhamûle viharati. ||1|| atha kho bhagavato rahogatassa paṭisallinassa evañ cetaso parivitakko udapâdi: adhigato kho my âyam dhammo gambhîro duddaso duranubodho santo paññito atakkâvacaro nipuno pañditavedanîyo. âlayarâmâ kho paññayam pajâ âlayaratâ âlayasammuditâ. âlayarâmâya kho pana pajâya âlayaratâya âlayasammuditâya duddasam idam

ṭhānam yad idam idappaccayatā paticeasamuppādo, idam pi
kho ṭhānam sududdasañ yad idam sabbasamkhārasamatho
sabbūpadhipatiñissaggo tānhakkhayo virāgo nirodho nibbā-
nañ. ahañ ceva kho pana dhammañ deseyyam pare ca me na
ājāneyyam, so mam' assa kilamatho, sā mam' assa vihesā
'ti. ||2|| api 'ssu bhagavantam imā anacchariyā gāthāyo
paṭibhamṣu pubbe assutapubbā :

kicchena me adhigatam halam dāni pakāsitum,
rāgadosaparētchi nāyam dhammo susambudho.|
paṭisotagāmi nipuñam gambhīram duddasañ anum
rāgarattā na dakkhanti tamokhandhena āvuṭā 'ti. ||3||

iti ha bhagavato paṭisañcikkhato apposukkata�ā cittañ
namati no dhammadesanāya. atha kho Brahmuno Sahampati
bhagavato cetasā cetoparivitakkam aññāya etad ahosi:
nassati vata bho loko, vinassati vata bho loko, yatra hi nāma
tathāgatassa arahato sammāsambuddhassa apposukkataযā
cittañ namati no dhammadesanāya 'ti. ||4|| atha kho
Brahmā Sahampati, seyyathāpi nāma balavā puriso sam-
mūñjitañ vā bāham pasāreyya pasāritañ vā bāham sammi-
ñjeyya, evam eva Brahmañloke antarahito bhagavato purato
pāturañhosī. ||5|| atha kho Brahmā Sahampati ekañsañ utta-
rāsañgam karityā dakkhiyañ jānumañdalañ paṭhaviyam ni-
hantvā yena bhagavā ten' añjaliñ paññametvā bhagavantam
etad avoca : desetu bhante bhagavā dhammañ, desetu sugato
dhammañ, santi sattā apparajakkhajātikā assavanatā dham-
massa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6||
idam avoca Brahmā Sahampati, idam vatvā athāparam etad
avoca :

pāturañhosī Magadhesu pubbe dhammo asuddho samalchi
cintito,
apāpur' etañ amatassa dyārañ sunāntu dhammañ vimā-
lenānubuddham|. |
sele yathā pabbatamuddhini ṭhito yathāpi passe janatañ
samantato,
tath' ûpamam dhammadayam sumedha pāsādam āruyha
samantacakkhu

sokâvatiññañ janatañ apetasoko avekkhassu jâtijarâbhî-
bhûtam.]
utthechi vîra vijitasamgâma satthavâha anaña vicara loke,
desetu bhagavâ dhammam aññâtâro bhavissantîti. ||7||

evam vutte bhagavâ Brahmânam Sahampatiñ etad avoca : mayham kho Brahma etad ahosi : adhigato kho my âyanî dhammo gambhîro duddaso duranubodho . . . sâ mam'assa vihesâ 'ti. api 'ssu mañ Brahma imâ anacchariyâ gâthâyo pañibhamisu pubbe me assutapubbâ . . . âvuñâ 'ti. iti ha me Brahma pañisañcikkhato apposukkhatâya cittam namati no dhammadesanâyâ 'ti. ||8||

dutiyam pi kho Brahmâ Sahampati bhagavantañ etad avoca : desetu bhante bhagavâ dhammam . . . aññâtâro bhavissantîti. dutiyam pi kho bhagavâ Brahmânam Sahampatiñ etad avoca : mayham pi kho Brahma etad ahosi : adhigato kho my âyanî dhammo gambhîro duddaso duranubodho . . . sâ mam'assa vihesâ 'ti. api 'ssu mañ Brahma imâ anacchariyâ gâthâyo pañibhamisu pubbe me assutapubbâ . . . âvuñâ 'ti. iti ha me Brahma pañisañcikkhato apposukkhatâya cittam namati no dhammadesanâyâ 'ti. ||9||

tatiyam pi kho Brahmâ Sahampati bhagavantañ etad avoca : desetu bhante bhagavâ dhammam . . . aññâtâro bhavissantîti. atha kho bhagavâ Brahmuno ca ajjhesanam viditvâ sattesu ca kâruññatañ pañicca buddhacakkhunâ lokam volokesi. addasa kho bhagavâ buddhacakkhunâ lokam volokento satte apparajakkhe mahârajakkhe tikkhindriye mudindriye svâkâre dvâkâre suviññâpaye duviññâpaye appekacco paralokavajjabhayadassâvino viharanto. ||10|| seyyathâpi nâma uppaliñiyam vâ paduminiyam vâ puñdarîkiniyam vâ appekaccâni uppalâni vâ padumâni vâ puñdarîkâni vâ udake jâtâni udake samvadâlhâni udakânuggratâni antonimuggaposîni, appekaccâni uppalâni vâ padumâni vâ puñdarîkâni vâ udako jâtâni udake samvadâlhâni samodakañ thitâni, appekaccâni uppalâni vâ padumâni vâ puñdarîkâni vâ udake jâtâni udake samvadâlhâni udakâ accuggamma thitâni anupallittâni udakena, ||11|| evam eva bhagavâ buddhacakkhunâ lokam volokento addasa satte apparajakkhe mahârajakkhe

tikkhindriye mudindriye svâkâre dvâkâre suviññâpaye duviññâpaye appekacco paralokavajjabhayadassâvino viharante, disvâna Brahmânam Sañhampatin gâthâya ajjhabhâsi :

apârutâ tesam amatassa dvârâ ye sotavanto, pamuñcantu
saddham.

vihimsasâññi pagunam na bhâsi dhammañ paññtam manu-
jesu Brahme 'ti. ||12||

atha kho Brahmâ Sañhampati katâvakâso kho 'mhi bhagavatâ dhammadesanâyâ 'ti bhagavantam abhivâdetvâ padakkhiñamî katvâ tatth' ev' antaradhâyi. ||13||

Brahmayâcanakathâ niññhitâ. ||5||

atha kho bhagavato etad ahosi : kassa nu kho aham pañha-
mam dhammañ deseyyam, ko imam dhammañ khippam eva
âjânissatîti. atha kho bhagavato etad ahosi : ayan kho
Âlâro Kâlâmo paññito vyatto medhâvî dîgharattam appa-
rajakkhajâtiko. yan nûnâham Âlârassa Kâlâmassa pañha-
mam dhammañ deseyyam, so imam dhammañ khippam eva
âjânissatîti. ||1|| atha kho antarahitâ devatâ bhagavato âro-
cesi : sattâhakâlamkato bhante Âlâro Kâlâmo 'ti. bhaga-
vato pi kho nâñam udapâdi sattâhakâlamkato Âlâro Kâlâmo
'ti. atha kho bhagavato etad ahosi : mahâjâniyo kho Âlâro
Kâlâmo, sace hi so imam dhammañ suneyya, khippam eva
âjâneyyâ 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu
kho aham pañhamam dhammañ deseyyam, ko imam dham-
mam khippam eva âjânissatîti. atha kho bhagavato etad
ahosi : ayan kho Uddako Râmaputto paññito vyatto
medhâvî dîgharattam apparajakkhajâtiko. yan nûnâham
Uddakassa Râmaputtassa pañhamam dhammañ deseyyam, se
imam dhammañ khippam eva âjânissatîti. ||3|| atha kho
antarahitâ devatâ bhagavato ârocesi : abhidosakâlamkato
bhante Uddako Râmaputto 'ti. bhagavato pi kho nâñam
udapâdi abhidosakâlamkato Uddako Râmaputto 'ti. atha
kho bhagavato etad ahosi : mahâjâniyo kho Uddako Râma-
putto, sace hi so imam dhammañ suneyya, khippam eva
âjâneyyâ 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu
kho aham pañhamam dhammañ deseyyam, ko imam dham-

mam khippam eva ājānissatīti. atha kho bhagavato etad ahosi: bahūpakārā kho 'me pañcava ggiyā bhikkhū, ye maiñ padhānapahitattam upaṭṭhabhiñsu. yañ nūñhañ pañcavaggyānañ bhikkhūnañ pañhamam dhammam deseyyanti. ||5|| atha kho bhagavato etad ahosi: kaham nu kho etarai pañcavaggyiyā bhikkhū viharantīti. addasa kho bhagavā dibbenā cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasīyañ viharante Isipatane migadāye. atha kho bhagavā Uruvelāyañ yathābhirañtam viharitvā yena Bārāṇasī tena cārikam pakkāmi. ||6|| addasa kho Upako ājīviko bhagavantam antarā ca Gayañ antarā ca bodhim addhānamaggapatiñpannam, disvāna bhagavantam etad avoca: vippassannāni kho te āvuso indriyāni, parisuddho chavivāñño pariyyodāto. kam. 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam roccesiti. ||7|| evam vutto bhagavā Upakanū ājīvikam gāthāhi ajjhabhāsi:

sabbābhībhū sabbavidū 'ham asmi sabbesu dhammesu anupalitto

sabbañjaho tanhakkhave vimutto, sayam abhiññāya kam uddiseyyam.||

na me ācariyo atthi, sadiso me na vijjati,
sadevakasmim lokasmim n' atthi mo paṭipuggalo.||

ahañ hi arahā loke, ahañ satthā anuttaro,
eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto.||

dhammacakkam pavattetum gacchāmi Kāsinam puram,
andhabhūtasmi lokasmim āhañhi amataudrabhin ti. ||8||

yathā kho tvam āvuso patijānāsi arah' asi anantajino 'ti :

mādisā ve jinā honti ye pattā āsavakkhayam,
jītā me pāpakkā dhammā tasmāham Upaka jino 'ti.

evam vutto Upako ājīviko hupeyya āvuso 'ti vatvā sisom okampetvā ummaggam gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbena cārikam caramāno yena Bārāṇasī Isipatanamigadāyo yena pañcavaggyiyā bhikkhū ten' upasamikami. addasañsu kho pañcavaggyiyā bhikkhū bhagavantam dūrato 'va āgacchantam, disvāna aññamaññam sañthapesum: ayam āvuso samāno Gotamo āgacchatī bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādtabbo na paccutthātabbo nāssa pattacīvaraṇī paṭiggahetabbaṇī, api ca kho āsanam ṭhapetabbaṇī, sace ākañkhissati niśidissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṇṭhantā bhagavantam paccuggantvā eko bhagavato pattacīvaraṇī paṭiggahesi, eko āsanamī paññāpaci, eko pādodakamī pādapīṭhamī pādakathalikamī upauikkhipi. niśidi bhagavā paññatte āsane, niśijja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantamī nāmena ca āvusovādena ca samudācaranti. || 11 || evam vutte bhagavā pañcavaggiyo bhikkhū etad avoca: mā bhikkhave tathāgataṇī nāmena ca āvusovādena ca samudācaratha, arahamī bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amataṇī adhigataṇī, ahamī anusāsāmi, ahamī dhammaṇī desemi. yathānusīṭṭhamī tathā paṭipajjamānā na cirass' eva yass' athāya kulaputṭā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaramī brahmacariyapariyosānāmī dīṭṭheva dhamme sayamī abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantamī etad avocum: tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammaṇī alamariyaññādassanavisesamī, kim pana tvamī etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammaṇī alamariyaññādassananavicsan ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca: na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. arahamī bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, aññataṇī adhigataṇī, ahamī anusāsāmi, ahamī dhammaṇī desemi. yathānusīṭṭhamī tathā paṭipajjamānā na cirass' eva yass' athāya kulaputṭā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaramī brahmacariyapariyosānāmī dīṭṭheva dhamme sayamī abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum: tāya

pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamarīyañāṇadassanavisesan ti. ||15|| evam vutte bhagavā pañcavaggiye bhikkhū etad avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpañ bhāsiñā etan ti. no h' etam bhante 'ti. arahañ bhikkhave tathāgato sammāsam-buddho. odahatha . . . viharissathā 'ti. asakkhi kho bha-gavā pañcavaggiye bhikkhū saññāpetum. atha kho pañca-vaggijā bhikkhū bhagavantam puna sussūsimuñ sotam oda-himsu anñācittam upatthāpesum. ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhavo antā pabbajitena na sevitabbā. katame dve. yo cāyem kāmesu kāmasukhallikānuyogo hīno gammo po-thujjaniko anariyo anatthasamphito, yo cāyam attakilamatā-nuyogo dukkho anariyo anatthasamphito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhi-sambuddhā cakkhukarañī ñānakarañī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bi-kkhave majjhimā paṭipadā tathāgatena abhisambuddhā cak-khukarañī ñānakarañī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo atṭhañgiko maggo, seyyath' idam: sammādiññhi sammāsañkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi. ayam kho sā bhikkhave majjhimā paṭipadā ta-thāgatena abhisambuddhā cakkhukarañī ñānakarañī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idam kho pana bhikkhave dukkham ariyasaccam, jāti pi dukkhā, jarāpi dukkhā, vyādhi pi dukkhā, marañam pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' icchāñ na labhati tam pi dukkham, sañkhittena pañc' upādānakkhandhāpi dukkhā. ||19|| idam kho pana bhikkhave dukkhasa muda yam ariyasaccam, yāyam tañhā ponobbhavikā nandirāgasahagata tatratañtrābhinandini, seyyath' idam: kāmatañhā bhavatañhā vibhavatañhā. ||20|| idam kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva tañhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. ||21|| idam kho pana bhikkhave dukkhanirodha gā-minī paṭipadā ariyasaccam, ayam eva ariyo atṭhañgiko maggo, seyyath' idam: sammādiññhi . . . sammāsamādhi. ||22||

idam dukkham ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. tam kho pan' idam dukkham ariyasaccam pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ||23|| idam dukkhasamudayañ ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhasamudayañ ariyasaccam pahātabbam ti mo bhikkhave — la — pahīnan ti me bhikkhave . . . āloko udapādi. ||24|| idam dukkhanirodham ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhanirodham ariyasaccam sacchikātabban ti mo bhikkhave — la — sacchikātan ti me bhikkhave . . . āloko udapādi. ||25|| idam dukkhanirodthagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhanirodthagāminī paṭipadā ariyasaccam bhāvetabban ti me bhikkhave — la — bhāvitān ti me bhikkhave . . . āloko udapādi. ||26|| yāva kīvā ca me bhikkhave imesu catusu ariyasaccesu evam tiparivat̄tam dvādasākāram yathābhūtam nāṇadassanañ na suvisuddham ahosi, n' eva tāvāhañ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catusu ariyasaccesu evam tiparivat̄tam dvādasākāram yathābhūtam nāṇadassanañ suvisuddhañ ahosi, athāhañ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsim. ||28|| nāṇā ca pana me dassanam udapādi : akuppā me cetovimutti, ayañ antimā jāti, n' athi dāni punabbhavo 'ti. idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandanti. imasmiñ ca pana veyyākaraṇasmiñ bhaññamāne āyasmato Koṇḍaññaassa virajam vitamalam dhammadacakhum udapādi yañ kiñci samudayadhammam sabbam tam nirodhamman ti. ||29||

pavattite ca bhagavatā dhammadakke bhummā devā sādām anussāvesum : evam bhagavatā Bārāṇasiyam Isipatane

migadâye anuttaraŋ dhammadakkam pavattitam appatiyat-
tiyam samaŋena vâ brâhmaŋena vâ devena vâ Mârena vâ
Brahmunâ vâ kenaci vâ lokasmin ti. bhummânam devânam
saddam sutvâ Câtumahârâjikâ devâ saddam anussâvesum
—la—Câtumahârâjikânam devânam saddam sutvâ Tâvatîmsâ
devâ—la—Yâmâ devâ—la—Tusitâ devâ—lu—Nimmânaratî
devâ—la—Paranimmitavasavattî devâ—la—Brahmakâyi-
kâ devâ saddam anussâvesum: evam bhagavatâ Bârâñasiyam
Isipatane migadâye anuttaram dhammadakkam pavattitam
appatiyat�am samaŋena vâ brâhmaŋena vâ devena vâ
Mârena vâ Brahmunâ vâ kenaci vâ lokasmin ti. ||30|| iti ha
tena khajena tena layena tena muhuttena yâva Brahmałokâ
saddo abbhugguechi, ayañ ca kho dasasahassilokadhâtu sam-
kampi sampakampi sampavedhi, appamâno ca uñaro obhâso
loke pâturahosî atikkamma devânam devânubhâvam. atha
kho bhagavâ imam udânam udânesi: aññâsi vata bho Koñ-
dañño aññâsi vata bho Koñdañño 'ti. iti h' idam âyasmato
Koñdaññassa Aññâtakonđañño tv eva nâmam ahosi. ||31||
atha kho âyasmâ Aññâtakonđañño ditthadhammo patta-
dhammo viditadhammo pariyogâhadhammo tiñnavicikiccho
vigatakathamkatho vesârajjappatto aparappaccayo satthu sâ-
sane bhagavantam etad avoca: labheyâhami bhante bhaga-
vato santike pabbajjam, labheyâma upasampadan ti. ehi
bhikkhû 'ti bhagavâ avoca, svâkkhâto dhammo, cara brahma-
cariyam sammâ dukkhassa antakiriyâ 'ti. sâ 'va tassa
âyasmato upasampadâ ahosi. ||32||

atha kho bhagavâ tadavasese bhikkhû dhammiyâ kathâya
ovadi anusâsi. atha kho âyasmato ca Vappassa âyasmato
ca Bhaddiyassa bhagavatâ dhammiyâ kathâya ovadiya-
mânânam anusâsiyamânânam virajan vitamalam dhamma-
cakkhuñ udapâdi yan kiñci samudayadhammam sabbam
tam nirodhadhamman ti. ||33|| to ditthadhammâ patta-
dhammâ viditadhammâ pariyogâhadhammâ tiñnavicikicchâ
vigatakathamkathâ vesârajjappattâ aparappaccayâ satthu sâ-
sane bhagavantam etad avocum: labheyâma mayam bhante
bhagavato santike pabbajjam, labheyâma upasampadan ti.
etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, cara-

tha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto iminā nihārena dhammiyā kathāya ovadi anusāsi : yam tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||36|| te diṭṭhadhammā pattadhammā vidiṭṭadhammā pariyogāḥhadhammā tiṇṇaviciκicchā vigata-kathāṇkathā vesārūjjappattā aparappaccayā satthu sāsane bhagavantāpi etad avocūm : labheyyāma mayaṇi bhante bhagavato santiko pabbajam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi : rūpaṇi bhikkhave anattā, rūpaṇi ca h' idam bhikkhave attā abhavissa, na yidam rūpaṇi ābādhāya saṃvatteyya, labbhetha ca rūpe evaṇi mo rūpaṇi hotu, evaṇi me rūpaṇi mā ahositi. yasmā ca kho bhikkhave rūpaṇi anattā, tasmā rūpaṇi ābādhāya saṃvattati, na ca labbhati rūpe evaṇi me rūpaṇi hotu, evaṇi me rūpaṇi mā ahositi. ||38|| vedanā anattā, vedanā ca li' idam bhikkhave attā abhavissa, na yidam vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya evaṇi me vedanā hotu, evaṇi me vedanā mā ahositi. yasmā ca kho bhikkhavo vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṇi me vedanā hotu, evaṇi me vedanā mā ahositi. ||39|| saññā anattā — la — saṃkhārā anattā, saṃkhārā ca h' idam bhikkhave attā abhavissam̄su, na yidam saṃkhārā ābādhāya saṃvatteyyum, labbhetha ca saṃkhāresu evaṇi me saṃkhārā hontu, evaṇi me saṃkhārā mā ahesun ti. vasmā ca kho bhikkhavo saṃkhārā anattā, tasmā saṃkhārā ābādhāya saṃvattanti, na ca labbhati saṃkhāresu evaṇi me saṃkhārā hontu, evaṇi me saṃkhārā mā ahesun ti. ||40|| viññāṇaṇi anattā, viññāṇaṇi ca h' idam bhikkhave attā abhavissa, na yidam viññāṇam ābādhāya saṃ-

vatteyya, labbhatha ca viññāne evam me viññānam hotu, evam me viññānam mā ahositi. yasmā ca kho bhikkhave viññānam anattā, tasmā viññānam ābādhāya samvattati, na ca labbhati viññāno evam me viññānam hotu, evam me viññānam mā ahositi. ||41|| tam kiṁ maññatha bhikkhave, rūpam niccam vā aniccam vā 'ti. aniccam bhante. yam panāniccam, dukkham vā tam sukham vā 'ti. dukkham bhante. yam panāniccam dukkhamvipariññāmadhammam, kallam nu tam samanupassitum etam mama, eso 'ham asmi, eso me attā 'ti. no h' etam bhante. ||42|| vedanā — la — saññā — la — saṃkhārā — la — viññānam niccam vā aniccam vā 'ti. aniccam bhante. yam panāniccam, dukkham vā tam sukham vā 'ti. dukkham bhante. yam panāniccam dukkhamvipariññāmadhammam, kallam nu tam samanupassitum etam mama, eso 'ham asmi, eso me attā 'ti. no h' etam bhante. ||43|| tasmāt iha bhikkhave yam kiñci rūpam atītānāgatapaccuppannam ajjhattam va bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yam dūre vā santike vā, sabbam rūpam n' etam mama, n' eso 'ham asmi, na me so attā 'ti evam etam yathābhūtam sammappaññāya daṭṭhabbam. ||44|| yā kāci vedanā — la — yā kāci saññā — la — ye keci saṃkhārā — la — yam kiñci viññānam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yam dūre vā santike vā sabbam viññānam n' etam mama, n' eso 'ham asmi, na me so attā 'ti evam etam yathābhūtam sammappaññāya daṭṭhabbam. ||45|| evam passam bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṃkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñānam hoti, khīṇā jāti, yusitam brahmacariyam, katam karuṇiyam, nāparam itthattāyā 'ti pajānātīti. ||46|| idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinardanti. imasmiñ ca pana veyyākaranasmiñ bhaññamāne pañcavaggiyānam bhikkhūnam anupādāya āsavahi cittāni vinuccimesu. tena kho pana samayena cha loko arahanto honti. ||47|| 6||
 paṭhamabhāṇavāram.

tena kho pana samayena Bârâñasiyam Yaso nàma kula-
 putto seṭṭhiputto sukhumâlo hoti, tassa tayo pâsâdâ honti,
 eko hemantiko, eko gimhiko, eko vassiko. so vassike pâsâde
 cattâro mâse nippurisehi turiyehi paricâriyamâno na hetṭhâ
 pâsâdâ orohati. atha kho Yasassa kulaputtassa pañcahi kâ-
 magunehi samappitassa samañgibhûtasse paricâriyamânassa
 patigace 'eva niddâ okkami, parijanassâpi pacchâ niddâ okka-
 mi, sabbarattiyo ca telappadîpo jhâyatî. ||1|| atha kho Yaso
 kulaputto patigace 'eva patibujjhítvâ addasa sakam parijanam
 supantam, aññissâ kacche viñam, aññissâ kanṭhe mutiñgam,
 aññissâ kacche âlambaram, aññam vikesikam, aññam vikkhe-
 likam, vippalapantiyo, hatthappattam susânam maññe. dis-
 vân' assa âdinavo pâtrahosi, nibbidâya cittam sañjhâsi.
 atha kho Yaso kulaputto udânam udânesi: upaddutam vata
 bho, upassaṭṭham vata bho 'ti. ||2|| atha kho Yaso kulaputto
 suvaññapâdukâyo ârohitvâ yena nivesanadvâram ten' upa-
 sañkamî, amanussâ dvâram vivarîmsu mâ Yasassa kula-
 puttassa koci antarâyam akâsi agârasmâ anagâriyam pabba-
 jjâyâ 'ti. atha kho Yaso kulaputto yena nagaradvâram ten'
 upasañkamî, amanussâ dvâram vivarîmsu mâ Yasassa kula-
 puttassa koci antarâyam akâsi agârasmâ anagâriyam pabba-
 jjâyâ 'ti. atha kho Yaso kulaputto yena Isipatanañ mi-
 gadâyo ten' upasañkamî. ||3|| tena kho pana samayena
 bhagavâ rattiyyâ pacceñasamayam paccuṭṭhâya ajjhokâse
 cañkamati. addasa kho bhagavâ Yasañ kulaputtam dûrato
 'va âgacchantam, disvâna cañkamâ orohitvâ paññatte âsane
 nisidi. atha kho Yaso kulaputto bhagavato avidhre udânam
 udânesi: upaddutam vata bho, upassaṭṭham vata bho 'ti.
 atha kho bhagavâ Yasañ kulaputtam etad avoca: idam kho
 Yasa anupaddutañ, idam anupassattham. chi Yasa nisîda,
 dhammañ te descessâmîti. ||4|| atha kho Yaso kulaputto
 idam kira anupaddutan, idam anupassattham ti haṭho uda-
 ggo suvaññapâdukâhi orohitvâ yena bhagavâ ten' upasañkamî,
 upasañkamitvâ bhagavantam abhivâdetvâ ekamantam
 nisidi. ekamantam nisinnassa kho Yasassa kulaputtassa bla-
 gavâ anupubbikatham kathesi seyyath' idam: dânakatham
 silakatham saggakatham kâmânam âdinavam okâram sañki-
 lesam nekkhamme ânisamsam pakâsesi. ||5|| yadâ bhagavâ

āññāsi Yasam kulaputtam kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam, atha yā buddhānam sāmukkāmsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham va ttham apagatakālakāni sammad eva rājanam paṭigañheyya, evam eva Yasassa kulaputtasse tasmin yeva āsane virajam vītamalañ dhammaeakkhum udapādi yam kiñci samudaya-dhammañ sabbam tam nirodhadhamman ti. ||6|| atha kho Yasassa kulaputtassa mātā pāsādañ abhirūhitvā Yasam kula-puttam apassantī yena setthi gahapati ten' upasamkami, upasamkamitvā setthim gahapatiñ etad avoca: putto te ga-hapati Yaso na dissatīti. atha kho setthi gahapati catuddisā assadūte uyyojetvā sāmañ yeva yena Isipatanam migadāyo ten' upasamkami. addasa kho setthi gahapati suvanṇapādukānam nikkepam, disvāna tam yeva anugamāsi. ||7|| addasa kho bhagavā setthim gahapatiñ dūrato 'va ḡacchantañ, disvāna bhagavato etad ahosi: yam nūnāham tathā-rūpam iddhābhisañkhāram abhisamñkhāreyyam, yathā setthi gahapati idha nisinno idha nisinnam Yasam kulaputtam na passeyyā 'ti. atha kho bhagavā tathārūpam iddhābhisañ-khāram abhisamñkhāresi. ||8|| atha kho setthi gahapati yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: api bhante bhagavā Yasam kulaputtam passeyyā 'ti. tena hi gahapati nisīdi. app eva nūma idha nisinno idha nisinnanī Yasam kulaputtam passeyyāstī. atha kho setthi gahapati idh' eva kirāham nisinno idha nisinnam Yasam kulaputtam passissāmīti haṭṭho udaggo bhagavantam abhivādetvā ekamantam nisīdi. ||9|| okamantam nisinnassa kho setthissa gahapatissa bhagavā anupubbikatham kathesi—la-aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mülhassa vā maggam acikkbeyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. os' āham bhante bhagavantam sarañam gacchāmi dhammañ ca bhikkhusam-ghañ ca, upāsakam mām bhagavā dhāretu ajjatagge pānupe-tam sarañam gatan ti. so 'va loke paṭhamam upāsako ahosi

tevāciko. ||10|| atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭham yathāviditam bhūmiṇ paccavekkhantassa anupādāya āsavehi cittam vimuccī. atha kho bhagavato etad ahosi : Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭham yathāviditam bhūmiṇ paccavekkhantassa anupādāya āsavehi cittam vimuttam. abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṁ seyyathāpi pubbe agārikabhūto. yan nānāham tam iddhābhisaṅkhāram paṭippassambheyyan ti. atha kho bhagavā tam iddhābhisaṅkhāram paṭippassambhesi. ||11|| addasa klu setṭhi gahapati Yasam kulaputtam nisinnam, disvāna Yasam kulaputtam etad avoca : mātā te tāta Yaso parideva-sokasampannā, dehi mātū jīvitān ti. ||12|| atha kho Yaso kulaputto bhagavantaṁ ullokesi, atha kho bhagavā setṭhinī gahapatiṇ etad avoca : tam kiñ maññasi gahapati, Yasassa sekhena nānēna sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭham yathāviditam bhūmiṇ paccavekkhantassa anupādāya āsavehi cittam vimuttam. bhabbo nu kho Yaso gahapati hīnāyāvattitvā kāme paribhuñjituṁ seyyathāpi pubbe agārikabhūto 'ti. no h' etam bhante. Yasassa kho gahapati kulaputtassa sekhena nānēna sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭham yathāviditam bhūmiṇ paccavekkhantassa anupādāya āsavehi cittam vimuttam. abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṁ seyyathāpi pubbe agārika-bhūto 'ti. ||13|| lābhā bhante Yasassa kulaputtassa, suladdhaṇ bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittam vimuttam. adhivāsetu me bhante bhagavā ajjatanāya bhattam Yasena kulaputtena pacchāsamaṇenā 'ti. adhivāsesi bhagavā tuṇhibhāvena, atha kho setṭhi gahapati bhagavato adhivāsanam viditvā utṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇam katvā pakkāmi. ||14|| atha kho Yaso kulaputto acirappakkante setṭhi-mhi gahapatimhi bhagavantaṁ etad avoca : labheyāham bhante bhagavato santike pabbajjam, labbeyyāham upasampa-dan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā

'va tassa àyasmato upasampadâ ahosi. tena kho pana sama-yena satta loke arahanto honti. ||15||

Yasapabbajjâ niñthitâ. ||7||

atha kho bhagavâ pubbañhasamayañ nivâsetvâ pattacivaram âdâya àyasmata Yasena pacchâsamañena yena setthissa gahapatissa nivesanâñ ten' upasamkami, upasamkamitvâ paññiatte âsane nisiñdi. atha kho àyasmato Yasassa mâtâ ca purânadutiyikâ ca yena bhagavâ ten' upasamkamimsu, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisiñdim-su. ||1|| tâsam bhagavâ anupubbikatham kathesi seyyath' ïdam: dânakatham silakatham saggakatham kâmânam âdi-navañ okâram samikilesam nekkhamme ânisamßam pakâsesi. yâdâ tâ bhagavâ âññâsi kallacittâ muducittâ vinîvarañacittâ uddaggacittâ pasannacittâ, atha yâ buddhânam sâmukkamîsi-kâ dhammadesanâ tamî pakâsesi, dukkham samudayam ni-rodhâm maggam. seyyathâpi nâma suddhañ vattham apugatakâlakam sammad eva rajanâñ patigâheyya, evam eva tâsam tasmin yeva âsane virajan vîtamalañ dhammadakkhum udapâdi yan kiñci samudayadhammañ sabbañ tamî nirodhadhamman ti. ||2|| tâ ditthadhammâ pattadhammâ vidiñadhammâ pariyoñâñhadhammâ tîñpavicikicchâ vigatakathamkathâ vesârajjappattâ aparappaccayâ satthu sâsane bhagavantam etad avocun: abhikkantam bhante, abhikkantam bhante — la — etâ mayam bhante bhagavantam saranam gacchâma dhammañ ca blikkhusamghañ ca, upâsikâyo no bhagavâ dhâretu ajjataggo pâñupetâ saranam gatâ 'ti. tâ 'va loke pañhamam upâsikâ ahesum tevâcikâ. ||3|| atha kho àyasmato Yasassa mâtâ ca pitâ ca purânadutiyikâ ca bhagavantañ ca âyasmantañ ca Yasam panîtena khâdaniyena bhojanîyena sahatthâ santappetvâ sampavâretvâ bhagavantam bhuttâvîm onîtapattapâñim ekamantam nisiñdim-su. atha kho bhagavâ àyasmato Yasassa mâtarañ ca pitarañ ca purânadutiyikañ ca dhammiyâ kathâya sandassetvâ samâdapetvâ samuttejetvâ sampahamisetvâ utthâyâsanâ pakkâmi. ||4||8||

assosum kho àyasmato Yasassa cattâro gihisahâyakâ Bârâñasiyam setthânuscetthînam kulânam puttâ Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti. sutvâna nesam etad ahosi: na hi nûna so orako dhammavinayo, na sâ orakâ pabbajjâ, yattha Yaso kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti. ||1|| te cattâro janâ yenâyasmâ Yaso ten' upasamkamîpsu, upasamkamitvâ âyasmantam Yasañ abhivâdetvâ ekamantam atthâpsu. atha kho âyasmâ Yaso te cattâro gihisahâyake âdâya yena bhagavâ ten' upasamkamî, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidi. ekamantam nisinno kho âyasmâ Yaso bhagavantam etad avoca: ime me bhante cattâro gihisahâyakâ Bârânasiyam sc̄thânuseṭṭhinam kulânam puttâ Vimalo Subâhu Puṇṇaji Gavampati, ime cattâro bhagavâ ovadatu anusâsatû 'ti. ||2|| tesam bhagavâ anupubbikatham kathesi seyyath' idam: dânakatham sîlakatham saggakatham kâmânam âdinavañç okâram samkilesam nekkhammo ânisamîsam pakâcesi. yadâ te bhagavâ aññâsi kallacitte muducitte vinivarañacitte udaggacitte pasannacitte, atha yâ buddhânam sâmukkañsikâ dhammadesanâ tamî pakâcesi, dukkham samudayam nirodham maggam. seyyathâpi nâma suddham vattham apagatakâlakanam sammad eva rajañam paṭigâheyya, evam eva tesam tasmiñ yeva âsane virajam vitamalam dhammadakkhum udapâdi yan kiñci samudayadhammam sabbam tamî nirodhadhamman ti. ||3|| te ditthadhammâ pattadhammâ viditadhammâ pariyogâhadhammâ tiṇṇavicikicchâ vigatakathamkathâ vesârajjappattâ aparappaccayâ satthu sâsane bhagavantam etad avocun: labheyâna mayam bhante bhagavato santike pabbajam, labheyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ ahosi. atha kho bhagavâ te bhikkhâ dhammiyâ kathâya ovadi anusâsi. tesam bhagavatâ dhammiyâ kathâya ovadiyamânânam anusâsiyamânânam anupâdâya âsavehi cittâni vimuccîpsu. tena kho pana samayena ekâdasa loke arahanto honti. ||4||

Catughipabbajjâ niṭhitâ. ||9||

assosuṇ kho ḫayasmato Yasassa paññāsamattā gihisahāyakā janapadā pubbānupubbakānaṇi kulānaṇi puttā : Yaso kira kulaputto kesamassuṇ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṇ pabbajito 'ti. sutvāna nesaṇ etad ahosi : na hi nūna so orako dhammadvinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassuṇ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṇ pabbajito 'ti. ||1|| te yenāyasmā Yaso ten' upasamkamīnsu, upasamkamīntvā ḫayasmantaṇ Yasaṇ abhivādetvā ekamantaṇ atthānsu. atha kho ḫayasmā Yaso te paññāsamatte gihisahāyake ḫādāya yena bhagavā ten' upasamkamī, upasamkamīntvā bhagavaṇtaṇ abhivādetvā ekamantaṇ nisidi. ekamantaṇ nisino kho ḫayasmā Yaso bhagavantā etad avoca : ime me bhante paññāsamattā gihisahāyakā janapadā pubbānupubbakānaṇi kulānam puttā, ime bhagavā ovadatu anusāsatū 'ti. ||2|| tesam bhagavā anupubbikathāṇi kathesi seyyathī idam : dānakathāṇi sīlakathāṇi saggakathāṇi kāmānaṇi adināvāṇi okāraṇi samkilesaṇi nekkhamme ānisam̄saṇi pakāsesi—padukkhaṇi samudayaṇi nirodhāṇi maggaṇi. seyyathāpi nāma suddhaṇi vatthāṇi apagatākālaṇi sammad eva rajanaṇi patīgaṇheyya, evam eva tesam tasmīṇi yeva āsane virajanī vitamalaṇi dhammacakkhuṇi udapādi yamī kiñci samudaya-dhammaṇi sabbaṇi taṇi nirodhadhamman ti. ||3|| te ditthādhammā pattadhammā vitudhammā pariyogāḥhadhammā tiṇavicecchā vigatakathāṇi kathā vesārajjjappattā aparappaccayā satthu sāsane bhagavantā etad avocuṇi : labheyyāma mayaṇi bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhātō dhammo, caratha brahmaeariyaṇi sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam ḫayasmantānam upasampadā ahosi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovari di anusāsi, tesam bhagavatā dhammiyā kathāya ovari manānaṇi anusāsiyamānānam anupādāya āsavehi cittāni vimuccim̄su. tena kho pana samayena ekasatṭhi loke arahanto honti. ||4||**10**||

atha kho bhagavā bhikkhū āmantesi : mutt' āhaṇ bhikkhave sabbapāschi ye dibbā ye ca mānusā. tumhe pi bhik-

khave muttā sabbapāsehi ye dubbā ye ca mānusā. caratha bhikkhave cārikam bahujanahitāya bahujanasukhāya lokānu-kampāya atthāya hitāya sukhāya devamanussānam. mā ckena dve agamittha. desetha bhikkhave dhammam ādikalyānam majjhokalyānam pariyosānakalyānam sāttham savyañjanānam kevalaparipūṇānam parisuddham brahmacariyānam pakāscetha. santi sattā apparajakkhātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasamkamissāmi dhammaddesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

baddho 'si sabbapāschi ye dubbā ye ca mānusā,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.|
mutt' āham sabbapāschi ye dubbā ye ca mānusā,
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti.|
antalikkhacaro pāso yv āyam carati mānasō
tena tanpi bādhayissāmi, na me samaṇa mokkhasīti.|
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā
ettha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṇi bhagavā, jānāti maṇi sugato 'ti dukkhī dummano tatth' ev' antaradlhāyīti. ||2||

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādēssatīti, tattha bhikkhū c' eva kilmanti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallinassa evaṇi cetaso parivitakko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā no pabbājessati upasampādēssatīti, tattha bhikkhū c' eva kilmanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṇi nūnāhaṇi bhikkhūnaṇi anujāneyyaṇi tumheva dāni bhikkhavo tāsu-tāsu disāsu tesu-tesu janapadesu pabbajetha upasampādethā 'ti. ||1|| atha kho bhagavā sāyaṇhasamayaṇ paṭisallānā vutṭhitō etasmīm nidāne—pa—dhammikathāṇ katvā

108453

bhikkhū āmantesi : idha mayham bhikkhave rahogatassa
 paṭisallīnassa evam cetaso parivitakko udapādi : etarahi kho
 bhikkhū nānādisā nānājanapadā pabbajjapekkhe ca upa-
 sampadapekkhe ca ānenti bhagavā ne pabbajessati upasampā-
 dessatīti, tattha bhikkhū c' eva kilamanti pabbajjapekkhā ca
 upasampadapekkhā ca. yam nūnāham bhikkhūnam anujā-
 neyyam tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu
 janapadesu pabbajetha upasampādethā 'ti. ||2|| anujānāmi
 bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu
 pabbajetha upasampādetha. evañ ca pana bhikkhave
 pabbajetabbo upasampādetabbo: paṭhaman̄ kesamas-
 sun̄ ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekāmsam
 uttarāsaṅgam̄ kārāpetvā, bhikkhūnam̄ pādo vandāpetvā, uk-
 kuṭikam̄ nisidāpetvā, añjalim pagganhāpetvā evam vadehitī
 vattabbo: ||3|| buddham̄ saraṇam̄ gacchāmi, dhammam̄ sara-
 ṇam̄ gacchāmi, saṅgham̄ saraṇam̄ gacchāmi, dutiyam pi
 buddham̄ saraṇam̄ gacchāmi, dutiyam pi dhammam̄ saraṇam̄
 gacchāmi, dutiyam pi saṅgham̄ saraṇam̄ gacchāmi, tatiyam pi
 buddham̄ saraṇam̄ gacchāmi, tatiyam pi dhammam̄ saraṇam̄
 gacchāmi, tatiyam pi saṅgham̄ saraṇam̄ gacchāmīti.
 anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjam̄
 upasampadan ti. ||4||
 tīhi saraṇagamanehi upasampadākathā niṭhitā. ||12||

atha kho bhagavā vassam̄ vuttho bhikkhū āmantesi: mayham
 kho bhikkhave yonisomanasikārā yonisosammappadhnā anu-
 ttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi
 bhikkhave yonisomanasikārā yonisosammappadhnā anutta-
 ram̄ vimuttim̄ anupāpuṇātha anuttaram̄ vimuttim̄ sacchikaro-
 thā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upa-
 samkami, upasamkamitvā bhagavantam̄ gāthāya ajhabhāsi :

baddho 'si Mārapāsehi ye dibbā ye ca mānusā,
 mahābandhanabaddho 'si, na me samaṇa mokkhasitī.|
 mutt' āhañ Mārapāsehi ye dibbā ye ca mānusā,
 mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.|

atha kho Māro pāpimā jānāti mām̄ bhagavā, jānāti mām̄
 sugato 'ti dukkhī dummano tatth' ev' antaradhāyi. ||2||13||

atha kho bhagavā Bārāṇasiyam yathābhīrantam viharitvā
 yena Uruvelā tena cārikaṇi pakkāmī. atha kho bhagavā
 maggā okkamma yena aññataro vanasañdo ten' upasāṇikamī,
 upasāṇikamītva tam vanasañdo ajjhogāhetvā aññatarasmiṁ
 rukkhamūle nisidi. tena kho pana samayena tiṁsamattā
 Bhaddavaggiyā sahāyakā sapajāpatikā tasmiṁ yeva van-
 asañdo paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī
 ānītā ahosi. atha kho sā vesī tesu pamattesu paricārentesu
 bhaṇḍam ādāya palāyittha. ||1|| atha kho te sahāyakā sahā-
 yakassa veyyāvaccam karontā tam itthim gavesantā tam
 vanasañdo āhiṇḍantā addasam̄su bhagavantam aññatarasmiṁ
 rukkhamūle nisinnam, disvāna yena bhagavā ten' upasāṇ-
 kamīsu, upasāṇikamītva bhagavantam etad avocūpi : api
 bhante bhagavā ekam itthim passeyyā 'ti. kiṁ pana vo kumārā
 itthiyā 'ti. idha mayam bhante tiṁsamattā Bhaddavaggiyā
 sahāyakā sapajāpatikā imasmīm vanasañdo paricārayimhā,
 ekassa pajāpati nāhosi, tuss' atthāya vesī ānītā ahosi. atha
 kho sā bhante vesī atmhesu pamattesu paricārentesu bhaṇḍam
 ādāya palāyittha. tena mayam bhante sahāyakā sahāyakassa
 veyyāvaccam karontā tam itthim gavesantā imam vanasañ-
 doñdo āhiṇḍamā 'ti. ||2|| tam kiṁ maññatha vo kumārā, ka-
 tamam nu kho tumhākam varam, yam vā tumhe itthim ga-
 veseyyāthā yam vā attānam gaveseyyāthā 'ti. etad eva
 bhante amhākam varam yam mayam attānam gaveseyyāmā
 'ti. tena hi vo kumārā nisidathā, dhammaṇi vo desessāmīti.
 evam bhante 'ti kho to Bhaddavaggiyā sahāyakā bhagavantam
 abhivādetvā ekamantañ nisidim̄su. ||3|| tesam bhagavā
 anupubbikatham kathesi seyyath' idam : dānakatham sīla-
 katham saggakatham kāmānam ādīnavam okāraṇi samkilesam
 nekkhamme ānisor̄pam pukāsesi. yadā to bhagavā aññāsi
 kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte,
 atha yā buddhānam sāmukkamsikā dhammaddesanā, tam pa-
 kāsesi, dukkham samudayam nirodham maggam. seyyathāpi
 nāma suddham vattham apagatakālakam sammad eva rajanam
 paṭīgaṇheyā, evam eva tesam tasmiṁ yeva āsane virajan
 vītamalam dhammacakkhum udapādi yam kiñci samudaya-
 dhammaṇi sabbam tam nirodhadhammam ti. ||4|| te diṭṭha-
 dhammā pattadhammā vidiṭadhammā pariyoḡāḥadhammā

tiṇṇaviciκicchā vigataκathāmκathā vesārājjappattā aparap-paccayā satthu sāsane bhagavantam etad avocum : labheyyā-ma mayaṁ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svāk-hāto dhammo, caratha brahmačariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭṭhi-tam ||14|| dutiyakabhāṇavāram.

atha kho bhagavā anupubbena cārikām caramāno yena Uruvelā tad avasari. tena kāo pana samayena Uruvelā-yam tayo jaṭilā paṭivasantī Uruvelakassapo Nadikassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcaūnañ jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. ||1|| atha kho bhagavā yena Uruvelakassapassa jaṭilassa assamo ten' upasamkami, upasamkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesiti. dutiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesiti. tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesiti. app eva mām na vihetheyya, iṅgha tvam Kassapa anujānāhi agyāgārañ ti. vihara mahāsamaṇa yathāsukhan ti. ||2|| atha kho bhagavā agyāgāram pavisitvā tiṇasantharakam paññāpetvā nisidi pul-lañkam abhuñjitvā ujum kāyam pañidhāya parimukham satiṁ upatṭhāpetvā. atha kho so nāgo bhagavantam pavittham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi : yam nūnāham imassa nāgassa anupahaccu

chaviñ ca cammañ ca mañsañ ca nhāruñ ca atthiñ ca atthimīnjañ ca tejasā tejam pariyyādiyeyyan ti. ||3|| atha kho bhagavā tathārūpam iddhābhisañkhāram abhisañkharitvā padhūpāsi. atha kho so nāgo makkham asahamāno pajali. bhagavāpi tejodhātum samāpajjītvā pajali. ubhinnam sajotibhūtānam agyāgāram adittam viya hoti sampajjalitam sajotibhūtam. atha kho te jaṭilā agyāgāram parivāretvā evam āhaṁsu: abhirūpo vata bho mahāsamaño, nāge na vihethisatīti. ||4|| atha kho bhagavā tassā rattiyā accayena tassa nāgassa anupahacca chaviñ ca cammañ ca mañsañ ca nhāruñ ca atthiñ ca atthimīnjañ ca tejasā tejam pariyyādiyitvā patte pakkhipitvā Uruvelakassapassa jaṭilassa dassesi: ayam te Kassapa nāgo, pariyyādinno assa tejasā tejo 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaño mahānubhāvo, yatra hi nāma cāñḍassa nāgarājassa iddhimato āsivisassa ghoravisassa tejasā tejam pariyyādiyissa-ti, na tv eva ca kho aralā yathā ahan ti. ||5||

Nerañjarāyan bhagavā Uruvelakassapam jaṭilam avoca: sace to Kassapa agaru, viharemu ajuñho aggisālambhi. na kho me malhāsamaṇa garu, phāsukāmo 'va tam nivārcmi, cāñḍ' eththa nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihethesiti. app eva mañ na vihetheyya, iñgha tvam Kassapa anujā-nāhī agyāgāran ti. dinnan ti nañ viditvā asambhito pāvisi bhayamaśito. disvā isim pavīṭṭham ahināgo dummano padhūpāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi. makkhañ ca asahamāno ahināgo pāvako va pajali. tejodhātusukusalo manussanāgo pi tattha pajali. ubhinnam sajotibhūtānam agyāgāram udiccare jaṭilā: abhirūpo vata bho mahāsamaño nāge na vihethissatīti bhaṇanti. ||6|| atha kho tassā rattiyā accayena hatā nāgassa acciyo honti, iddhimato pana thitā anekavaṇṇā acciyo honti, nilā atha lohitikā mañjeṭṭhā pitakā phalikavāṇṇāyo Añgirassassa kāye anekavaṇṇā acciyo honti. pattamhi odahitvā ahināgan brāhmaṇassassa dassesi: ayam te Kassapa nāgo, pariyyādinno assa tejasā tejo 'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhi-pāṭīhāriyena abhippasanno bhagavantam etad avoca: idh' eva mahāsamaṇa vihara, ahan te dhuvabhattenā 'ti. ||7||

pāṭhamam pāṭīhāriyam. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa
avidūre aññatarasmin vanasañḍe vihāsi. atha kho cattāro
Mahārājāno abhikkantāya rattiyā abhikkantavaṇṇā keva-
lakkappam vanasañḍam obhāsetvā yena bhagavā ten' upasam-
kamimsu, upasam̄kamitvā bhagavantam abhivādetvā catud-
disā atṭhamsu seyyathāpi mahantā aggikkhandhā. ||1|| atha
kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bha-
gavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad
avoca : kālo mahāsamaṇa niṭṭhitam bhattam. ko nu kho te
mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevala-
kappam vanasañḍam obhāsetvā yena tvam ten' upasam̄ka-
mimsu, upasam̄kamitvā tam abhivādetvā catuddisā atṭhamsu
seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa
cattāro Mahārājāno yenāham ten' upasam̄kamimṣu dhamma-
savānāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad
ahosi : mahiddhiko kho mahāsamaṇo mahānubhavo, yatra
hi nāma cattāro pi Mahārājāno upasam̄kamissanti dhamma-
savānāya, na tv eva ca kho arahā yathā ahan ti. atha kho
bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tas-
miṇu yeva vanasande vihāsi. ||2||
dutiyakapāṭīhāriyam. ||16||

atha kho Sakko devānam indo abhikkantāya rattiyā
abhikkantavaṇṇā kevalakkappam vanasañḍam obhāsetvā yena
bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam
abhivādetvā ekamantam atṭhāsi seyyathāpi mahā aggikkhan-
dho, pūrimāhi vaṇṇanibhāhi abhikkantataro ca pañītataro
ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā acca-
yena yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhaga-
vantam etad avoca : kālo mahāsamaṇa niṭṭhitam bhattam.
ko nu kho so mahāsamaṇa abhikkantāya rattiyā abhikkanta-
vaṇṇā kevalakkappam vanasañḍam obhāsetvā yena tvam ten'
upasam̄kami, upasam̄kamitvā tam abhivādetvā ekamantam
atṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇani-
bhāhi abhikkantataro ca pañītataro cā 'ti. eso kho Kassapa
Sakko devānam indo yenāham ten' upasam̄kami dhammasa-
vānāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi :
mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma

Sakko pi devānam indo upasamkamissati dhammasavanāya,
na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā
Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmiñ yeva
vanasande vihāsi. ||2||

tatiyakapāṭihāriyam. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyā abhi-
kkantavanñā kevalakappam vanasandam obhāsetvā yena bhag-
avā ten' upasamkami, upasamkamitvā bhagavantam abhi-
vādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho
purimāhi vaññanibhāhi abhikkantataro ca paññitataro ca. ||1||
atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena
bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad
avoca: kālo mahāsamaṇa niññithitan bhattam. ko nu kho so
mahāsamaṇa abhikkantāya rattiyā abhikkantavanñā kevala-
kappam vanasandam obhāsetvā yena tvam ten' upasamkami,
upasamkamitvā tam abhivādetvā ekamantam atthāsi seyya-
thāpi mahā aggikkhandho purimāhi vaññanibhāhi abhik-
kantataro ca paññitataro cā 'ti. eso kho Kassapa Brahmā
Sahampati yenāham ten' upasamkami dhammasavanāyā 'ti.
atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko
kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi
Sahampati upasamkamissati dhammasavanāya, na tv eva ca
kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassa-
passa jaṭilassa bhattam bhuñjitvā tasmiñ yeva vanasande
vihāsi. ||2||

catuttha pāṭihāriyam. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahā-
yañño paccepatthito hoti kevalakappā ca Añgamagadha
pahūtam khādaniyam bhojaniyam ādāya abhikkamitukāmā
honti. atha kho Uruvelakassapassa jaṭilassa etad ahosi:
etarahi kho me mahāyañño paccepatthito kevalakappā ca
Añgamagadha pahūtam khādaniyam bhojaniyam ādāya
abhikkamissanti. sace mahāsamaṇo mahājanakāye idhipā-
ṭihāriyam karissati, mahāsamaṇassa labhasakkāro abhivāl-
dhissati, mama labhasakkāro parihāyissati. aho nūna mahā-
samaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjītvā tath' eva divāvihāraṇ akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiyyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kiṁ nu kho mahāsamaṇa hiyyo nāgamāsi. api ca mayaṁ tam sarāma kiṁ nu kho mahāsamaṇo nāgacchatīti, khādaniyassa ca bhojaniyassa ca te pativiso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahosi : etarahi kho me mahāyañño paccupat̄hito kevalakappā ca Aṅgamagadhā pahūtaṇ khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye idhipat̄ihāriyam karissati, mahāsamaṇassa lābhāsakkāro abhivaddhissati, mama lābhāsakkāro parihāyissati. aho nūna mahāsamaṇo svatanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjītvā tathī eva divāvihāraṇ akāsin ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam paribhuñjītvā tasmiṁ yeva vanasāndo vihāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato pamsukūlam uppannam hoti. atha kho bhagavato etad ahosi : kattha nu kho aham pamsukūlam dhoweyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya pāṇinā pokkharaṇīm khanitvā bhagavantam etad avoca : idha bhante bhagavā pamsukūlam dhovatū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho aham pamsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatiṇ silaṁ upanikkhipi idha bhante bhagavā pamsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahosi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho aham pamsukulam vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatiṁ silam upanikkhipi idha bhante bhagavā pamsukulam vissajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kimhi nu kho mahāsamaṇa nāyam pubbe idha pokkharaṇī, sāyam idha pokkharaṇī, na yimā silā pubbe upanikkittā, ken' inu silā upanikkittā, na yimassa kakuḍhassa pubbe sākhā onatā, sāyam sākhā onatā 'ti. ||3|| idha me Kassapa pamsukulam uppannaṇi ahosi, tassa mayhami Kassapa etad ahosi : kattha nu kho aham pamsukulam dhoveyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkam aññāya pāṇinā pokkharaṇī khanityā maṇi etad avoca : idha bhante bhagavā pamsukulam dhovatū 'ti. sāyam amanussena pāṇinā khanitā pokkharaṇī. tassa mayhami Kassapa etad ahosi : kimhi nu kho aham pamsukulam parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkam aññāya mahatiṁ silam upanikkhipi idha bhante pamsukulam parimaddatū 'ti. sāyam amanussena nikkhittā silā. ||4|| tassa mayhami Kassapa etad ahosi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho Kassapa kakudhe adhivatthā devatā mana cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. sv āyaṇi āharahattho kakudho. tassa mayhami Kassapa etad ahosi : kimhi nu kho aham pamsukulam vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkam aññāya mahatiṁ silam upanikkhipi idha bhante bhagavā pamsukulam vissajjetū 'ti. sāyam amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamoṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyāvaccaṇi karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasminm yeva yanasaṇḍe vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhaga-

vato kālam ārocesi: kālo mahāsamaṇa niṭhitam bhattan ti. gaccha tvam Kassapa, āyām' ahan ti Uruvelakassapam jaṭilaṁ uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalaṁ gaḥetvā paṭhamataram ḡantvā agyāgāre nisidi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahāsamaṇa maggena ḡato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram ḡantvā agyāgāre nisinno 'ti. ||8|| idhāham Kassapa tam uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalaṁ gaḥetvā paṭhamataram ḡantvā agyāgāro nisinno. idam kho Kassapa jambuphalam vanṇasampannam gandhasampannam rasasampannam, sace ākañkhasi, paribhuñjā 'ti. alam mahāsamaṇa, tvam yev' etam arahasi, tvam yev' etam paribhuñjhāhi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mam paṭhamataram uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalaṁ gaḥetvā paṭhamataram ḡantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmiṁ yeva vanasapde vihāsi. ||9|| atha kho Uruvelakassapo jaṭilo tassā rautiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavato kālam ārocesi: kālo mahāsamaṇa niṭhitam bhattan ti. gaccha tvam Kassapa, āyām' ahan ti Uruvelakassapam jaṭilaṁ uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tassā avidūre ambo—gha—tassā avidūre āmalakī—la—tassā avidūre haritakī—la—Tāvatimsam gantvā pāricchattakapuppham gaḥetvā paṭhamataram ḡantvā agyāgāre nisidi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahāsamaṇa maggena ḡato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram ḡantvā agyāgāre nisinno 'ti. ||10|| idhāham Kassapa tam uyyojetvā Tāvatimsam gantvā pāricchattakapuppham gaḥetvā paṭhamataram ḡantvā agyāgāre nisinno. idam kho Kassapa pāricchattakapuppham vanṇasampannam gandhasampannam, sace ākañkhasi, gantī 'ti. alam mahāsamaṇa, tvam yev' etam arahasi, tvam yev' etam

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṇi paṭhamataram uyyojetvā Tāvatimsam gantvā pāricchattakapuppham gaheṭvā paṭhamataram ḡantvā agyāgare niśidissati, na tv eva ca kho arahā yathā ahan ti. ||11|| १०८४ ५

Tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletum. atha kho tesam jaṭilānam etad ahosi : nissamsayaṇ kho mahāsamaṇassa iddhānubhāvo, yathā mayaṇ na sakkoma kaṭṭhāni phāletun ti. atha kho bhagavā Uruvelakassapam jaṭilām etad avoca : phāliyantu Kassapa kaṭṭhānīti. phāliyantu mahāsamaṇā 'ti. sakid eva pañcakaṭṭhasatāni phāliyimsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyissanti, na tv eva ca kho arahā yathā ahan ti. ||12|| Tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjaletum. atha kho tesam jaṭilānam etad ahosi : nissamsayaṇ kho mahāsamaṇassa iddhānubhāvo, yathā mayaṇ na sakkoma aggī ujjaletun ti. atha kho bhagavā Uruvelakassapam jaṭilām etad avoca : ujjaliyantu Kassapa aggīti. ujjaliyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjaliyimsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjaliyissanti, na tv eva ca kho arahā yathā ahan ti. ||13|| Tena kho pana samayena te jaṭilā aggī paricarityā na sakkonti aggī vijjhāpetuṇ. atha kho tesam jaṭilānam etad ahosi : nissamsayaṇ kho mahāsamaṇassa iddhānubhāvo, yathā mayaṇ na sakkoma aggī vijjhāpetun ti. atha kho bhagavā Uruvelakassapam jaṭilām etad avoca : vijjhāyantu Kassapa aggīti. vijjhāyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyimsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyissanti, na tv eva ca kho arahā yathā ahan ti. ||14|| Tena kho pana samayena te jaṭilā sitāsu hemantikāsu rattisu antaraṭṭhakāsu himapātasamaye najjā Nerañjarāyam nimujjanti pi, ummujjanti pi, ummujjani-mujjam pi karonti. atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini, yattha te jaṭilā uttarityā visib-

besum. atha kho tesam jaṭilānam etad ahosi: nissamsayam kho mahāsamanassa iddhānubhāvo, yathā h' imā mandāmukhiyo nimmitā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahan ti. ||15|| tena kho pana samayena mahākālamegho vassi, mahāudakavāhako sañjāyi. yasmin padese bhagavā viharati, so padeso udakena anuottaṭho hoti. atha kho bhagavato etad ahosi: yaṁ nūnāham samantā udakaṁ ussāretvā majjhe reñuhatāya bhūmiyā cañkameyyan ti. atha kho bhagavā samantā udakaṁ ussāretvā majjhe reñuhatāya bhūmiyā cañkami. atha kho Uruvelakussapo jatilo mā h' eva kho mahāsamaṇo udakena vuṭho ahositi nāvāya sambahulehi jaṭilehi saddhiṁ yasmin padese bhagavā viharati tam padesam agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakaṁ ussāretvā majjhe reñuhatāya bhūmiyā cañkamantam, disvāna bhagavantam etad avoca: idha nu tvam mahāsamanā 'ti. ayam ah' asmi Kassapā 'ti bhagavā vehāsam abbhuggantvā nāvāya paccutṭhāsi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakam pi na pavahissati, na tv eva ca kho arahā yathā ahan ti. ||16||

atha kho bhagavato etad ahosi: ciram pi kho imassa moghapurisassa evam bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho aruhā yathā ahan ti. yaṁ nūnāham imam jaṭilam sañvejeyyan ti. atha kho bhagavā Uruvelakassapam jatilam etad avoca: n' eva kho tvam Kassapa arahā, na pi arahattamaggam samāpanno, sā pi te patipadā n' atthi, yāya tvam arahā vā assa arahattamaggam vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca: labheyyāham bhante bhagavato santike pabbajjam, labheyyā upasampadan ti. ||17|| tvam kho 'si Kassapa pañcannam jaṭilasatānam nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissanti. atha kho Uruvelakassapo jaṭilo yena te jaṭilāten' upasamākami, upasamākamitvā te jaṭile etad avoca: icchām'

ahañ bho mahāsamañ brahmacariyam caritum, yathā bhavanto maññanti tathā karontū 'ti. cirapañkā mayañ bho mahāsamañ abhippasannā, sace bhavañ mahāsamañ brahmacariyam carissati, sabbeva mayam mahāsamañ brahmacariyam carissamā 'ti. ||18|| atha kho te jañilā kesamissam jañamissam khārikājamissam aggihuttamissam udake pavāhetvā yena bhagavā ten' upasam̄kamīnsu, upasam̄kamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam̄ āyasmantānam̄ upasampadā ahosi. ||19||

addasa kho Nadikassapo jañilo kesamissam jañamissam khārikājamissam aggihuttamissam udake vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātuno upasaggo ahositi, jañile pāhesi gacchatha me bhātaran jānāthā 'ti, sāmañ ca tīhi jañilasatehi saddhim̄ yenāyasmā Uruvelakassapo ten' upasam̄kami, upasam̄kamitvā āyasmantam̄ Uruvelakassapam̄ etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||20|| atha kho te jañilā kesamissam jañamissam khārikājamissam aggihuttamissam udake pavāhetvā yena bhagavā ten' upasam̄kamīnsu, upasam̄kamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam̄ āyasmantānam̄ upasampadā ahosi. ||21||

addasa kho Gayākassapo jañilo kesamissam jañamissam khārikājamissam aggihuttamissam udake vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātūnam̄ upasaggo ahositi, jañile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmañ ca dvīhi jañilasatehi saddhim̄ yenāyasmā Uruvelakassapo ten' upasam̄kami, upasam̄kamitvā āyasmantam̄ Uruvelakassapam̄ etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||22|| atha kho te jañilā kesamissam jañamissam khārikājamissam aggihuttamissam udake pavāhetvā yena bhagavā ten' upasam̄kamīnsu, upasam̄kamitvā bhagavato

pâdesu sirasâ nipatitvâ bhagavantam etad avocum : labhey-yâma mayam bhanter bhagavato santike pabbajam, labheyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhabba antakiriyâ 'ti.. sâ 'va tesan âyasmantânam upasampadâ ahosi. ||23||

bhagavato adhiññânenâ pañca kaññhasatâni na phâliyimsu, phâliyimsu, aggî na ujjalimsu, ujjalimsu, na vijjhâyimsu, vijjhâyimsu, pañca mandâmukhisatâni abhinimmini. etena nayena adâlhuññâphâtihâriyasañhassâni honti. ||24||**20**||

atha kho bhagavâ Uruvelâyam yathâbhîrantam viharitvâ yena Gayâsîsam tena cârikam pakkâmi mahatâ bhikkhusamghena saddhim bhikkhusahassena sabbe' eva purâñajañilehi. tatra sudañ bhagavâ Gayâyam viharati Gayâsise saddhim bhikkhusahassena. ||1|| tatra kho bhagavâ bhikkhû âmantesi : sabbam bhikkhave âdittam. kiñ ca bhikkhave sabbam âdittam. cakkhuñ bhikkhave âdittam, rûpâ âdittâ, cakkhuviññânam âdittam, cakkhusamphasso âditto, yad idam cakkhusamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tam pi âdittam. kena âdittam, râgagginâ dosagginâ mohagginâ âdittam, jâtiyâ jarâya marañena sokehi paridevehi dukkhehi domanassehi upâyâsehi âdittan ti vadâmi. ||2|| sotam âdittam, saddâ âdittâ, — la — ghânam âdittam, gandhâ âdittâ, jivhâ âdittâ, rasâ âdittâ, kâyo âditto, phoñhabbâ âdittâ, mano âditto, dhammâ âdittâ, manoviññânam âdittam, manosamphasso âditto, yad idam manosamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tam pi âdittam. kena âdittam, râgagginâ dosagginâ mohagginâ âdittam, jâtiyâ jarâya marañena sokehi paridevehi dukkhehi domanasschi upâyâsehi âdittan ti vadâmi. ||3|| evam passam bhikkhave sutavâ ariyasâvako cakkhusmim pi nibbindati, rûpesu pi nibbindati, cakkhuviññâne pi nibbindati, cakkhusamphasse pi nibbindati, yad idam cakkhusamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tasmin pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghânamsmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasesu pi nibbindati, kāyasmīm pi nibbindati, phoṭṭhabbesu pi nibbindati, manasmīm pi nibbindati, dhammesu pi nibbindati, manoviññāne pi nibbindati, manosamphasse pi nibbindati, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmin pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmīm vimutt' amhitīñānam hoti, khinājāti, vusitam brahmacariyam, kataññu karaññiyam, nāparam itthattayā 'ti pajānātiti. imasmīm ca pana veyyākaruññasmīm bhaññamāne tassa bhikkhusahassassa anupādāya āsavachi cittāni vimuccim̄su. ||4|| ādittapariyāyam niññhitam. ||21|| Uruvelapātiññāriyam tatiyakabhaññavāram niññhitam.

atha kho bhagavā Gayāsīse yathābhīrantam viharitvā yena Rājagaham tena cārikām pakkāmī mahatā bhikkhusamghena saddhim bhikkhusahassena sabbeh' eva purāñajañilehi. atha kho bhagavā anupubbena cārikām caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Laññhivanuyyāne Supatiññhe cetiye. ||1|| assosi kho rājā Māgadho Seniyo Bimbisāro: samāno khalu bho Gotamo Sakyaputto Sakyulā pabbajito Rājagaham anupatto Rājagahe viharati Laññhivanuyyāne Supatiññhe cetiye. tam kho pana bhagavantam Gotamam evam kalyāñño kittisaddo abbluggato iti pi, so bhagavā araham sammāsam-buddho vijjācaraññasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamaññabrahmaññam pajam sadevamanussam sayañ abhiññā sacchikatvā pavedeti, so dhammaññ deseti ādikalyāñnam majjhakalyāñnam pariyosānakalyāñnam sātttham savyañjanam kevalaparipuññam parisuddham brahmacariyam pakāseti. sādhu kho pana tathārūpānam arahatañ dassanam hotiti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro dvādasanahutchi Māgadhikehi brāhmañagahapatikehi parivuto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. te pi kho dvādasanahutā Māgadhikā brā-

mañagahapatikā apekkacce bhagavantam abhivādetvā ekam-
antam nisidim̄su, appokacce bhagavatā saddhiṁ sammo-
dim̄su, sammadan̄yam katham sārañiyam vītisāretvā ekam-
antam nisidim̄su, apekkacce yena bhagavā ten' añjaliṁ
pañāmetvā ekamantañ nisidim̄su, apekkacce bhagavato san-
tiko nāmagottam sāvetvā ekamantam nisidim̄su, apekkacce
tuñhibhūtā ekamantañ nisidim̄su. ||3|| atha kho tesam dvā-
dasanahutānam Māgadhikānam brāhmañagahapatikānam
etad ahosi: kiñ nu kho mahāsamañ Uruvelakassapo brah-
macariyam carati, udāhu Uruvelakassapo mahāsamañ brah-
macariyam caratīti. atha kho bhagavā tesam dvādasanahu-
tānam Māgadhikānam brāhmañagahapatikānam cetasā ceto-
parivitakkañ aññāya āyasmantañ Uruvelakassapan gāthāya
ajjhabhāsi:

kim eva disvā Uruvelavāsi pahāsi aggim kisako vadāno.
pucchāmi tam Kassapa etam attham, katham pahinām
tava aggihuttan ti.
rūpe ca sadde ca atho rase ca kāmitthiyo cābhividanti
yaññā.
etam malan ti upadhīsu ñatvā, tasmā na yiñthe na hute
arañjin ti. ||4||
ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,
rūpesu saddesu atho rasesu
atha ko carahi devamanussaloke rato mano Kassapa brūhi
me tan ti.
disvā padam santam anupadhikam akiñcanam kāmabhave
asattam
anaññathābhāvīm anaññaneyyam, tasmā na yiñthe na hute
arañjin ti. ||5||

atha kho āyasmā Uruvelakassapo utthāyāsanā ekamsam
uttarāsañgam karitvā bhagavato pādesu sirasā nipativā bha-
gavantam etad avoca: satthā me bhante bhagavā, sāvako
'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti.
atha kho tesam dvādasanahutānam Māgadhikānam brāhma-
ñagahapatikānam etad ahosi: Uruvelakassapo mahāsamañ
brahmacariyam caratīti. ||6|| atha kho bhagavā tesam dvā-
dasanahutānam Māgadhikānam brāhmañagahapatikānam ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānisam̄sam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmu-kkaṁsikā dhāmmadesanā, tam pakāsesi, dukkham samudayam nirodham maggam. ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanaṁ patigāñheyya, evam eva ekādasanahutānam Māgadhitānam brāhmaṇagaha-patikānam Bimbisārapamukhānam tasmiṁ yeva āsane vira-jan vitamalam dhammacakkhum udapādi yaṁ kiñci samudaya-dhammaṁ sabbaṁ tam nirodhadhamman ti, ekanahutam upāsakattam paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro ditthadhammo pattadhammo viditadhammo pari-yogālhadhammo tiṇavicikiccho vigatakathāmkatho vesā-rajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesum, te mo etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata mām rajje abhisīñceyyun ti, ayam kho mo bhante paṭhamo assāsako ahosi, so mo etarahi samiddho. tassa ca mo vijitaṁ aruhaṁ sammāsambuddho okkameyyā 'ti, ayam kho me bhante dutiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāhaṁ bhagavantam payirupāseyyan ti, ayam kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca mo bhagavā dhammam deseyyā 'ti, ayam kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāhaṁ bhagavato dhammam ājāneyyan ti, ayam kho me bhante pañcamo assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesun, te me etarahi samiddhā. ||10|| abhikkantaṁ bhante, abhikkantaṁ bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūlhassa vā maggam ācikkheyya andhakāre vā tlapajjotam dhāreyya cakkbumanto rūpāni dakkhināti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusam-ghañ ca, upāsakam mām bhante bhagavā dhāretu ajjataggo pāñupetam saraṇam gatan ti, adhivāsetu ca me bhante.

bhagavā svātanāya bhattam saddhiṁ bhikkhusamghenā 'ti.
adhibhāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā
Māgadho Seniyo Bimbisāro bhagavato adhibhāsanam viditvā
utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā¹
pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā
rattiyā accayena paññatam khādaniyam bhojaniyam patiyādā-
petvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam
bhattan ti. atha kho bhagavā pubbañhasamayañ nivāsetvā
pattacīvaraṁ ādāya Rājagahañ pāvisi mahatā bhikkhusam-
ghena saddhiṁ bhikkhusahassena sabbeñ eva purāṇajati-
lehi. ||12|| tena kho pana samayena Sakko devānam
indo māṇavakavaññam abhinimminitvā buddhapamukhassa
bhikkhusamghassa purato-purato gacchati imā gāthāyo gīya-
māno :

danto dantehi saha purāṇajati-lehi vippamutto vippamuttehi
siṅgīnikkhasuvanño Rājagahañ pāvisi bhagavā.|
mutto muttehi saha purāṇajati-lehi vippamutto vippa-
muttehi
siṅgīnikkhasuvanño Rājagahañ pāvisi bhagavā.|
tiñño tiññehi saha purāṇajati-lehi vippamutto vippamuttehi
siṅgīnikkhasuvanño Rājagahañ pāvisi bhagavā.|
dasavāso dasabalo dasadhammavidū dasabhi c' upeto
so dasasataparivāro Rājagahañ pāvisi bhagavā 'ti. ||13||

manussā Sakkam devānam indam passitvā evam āhamsu:
abhirūpo vatāyam māṇavako, dassanīyo vatāyam māṇavako,
pāsādiko vatāyam māṇavako. kassa nu kho ayañ māṇavako
'ti. evam vutte Sakko devānam indo te manusso gāthāya
ajjhabhāsi :

yo dhīro sabbadhī danto buddho appatipuggalo
araham sugato loke tassāham paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhassa Seniyassa
Bimbisārassa nivesanam ten' upasamkami, upasamkamitvā
paññatte āsane nisidi saddhiṁ bhikkhusamghena. atha
kho rājā Māgadho Seniyo Bimbisāro buddhapamukham
bhikkhusamgham paññena khādaniyena bhojaniyena sa-
hatthā santappetvā sampavāretvā bhagavantam bhuttāvin
onitapattapaññim ekamantam nisidi. ||15|| ekamantam ni-

sinnassa kho rañño Māgadhassa Seniyassa Bimbisārassu etad ahosi: kattha nu kho bhagavā vihareyya, yañ assa gāmato n' eva avidūre na accāsanne gamanāgamanasampannam atthikānam-attrikānam manussānam abhikkamanīyam, divā appākīnñam rattiñ appasaddam appanigghosam vijanavātam manussarāhaseyyakam pañisallānasāruppan ti. ||16|| atha kho rañño Māgadhassa Seniyassa Bimbisārassu etad ahosi: idam kho amhākam Veñuvanam uyyānam gāmato n' eva avidūre na accāsanne gamanāgamanasampannam atthikānam-attrikānam manussānam abhikkamanīyam, divā appākīnñam, rattiñ appasaddam appanigghosam vijanavātam manussarāhaseyyakam pañisallānasāruppan. yañ nūnāham Veñuvanam uyyānam buddhapamukhassa bhikkhusamghassa dadeyyan ti. ||17|| atha kho rājā Māgadho Seniyo Bimbisāro sovanñamayam bhiñkāram gahetvā bhagavato onojesi etāham bhanto Veñuvanam uyyānam buddhapamukhassa bhikkhusamghassa dammiti. pañiggahesi bhagavā ārāmañ. atha kho bhagavā rājānam Māgadham Seniyam Bimbisārañ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi. atha kho bhagavā etasmīñ nidāne dharmikathañ katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāman ti. ||18|| **22**

tena kho pana samayena Sañjayo paribbājako Rājagahē patīvasati mahatiyā paribbājakaparisāya saddhim adūlheteyyi paribbājakasatchi. tena kho pana samayena Sāriputtamoggallānā Sañjayo paribbājako brahmacariyam caranti, tehi katikā katā hoti: yo pañhamam amatañ adhigacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbañhasamayañ nivāsetvā pattacivaram ādāya Rājagaham piñḍaya pāvisi pāsādikena abhikkantena pañikkantena ālokiteṇa vilokitenā sammiñjitenā pasāritena okkhittacakku iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantañ Assajim Rājagahē piñḍaya carantam pāsādikena abhikkantena pañikkantena ālokiteṇa vilokitenā sammiñjitenā pasāritena okkhittacakkuñ iriyāpathasampannam, disvāñ' assa etad ahosi: ye vata loke arahanto vā arahattamaggam vā samāpannā, ayan tesam bhikkhūnam aññatāro, yañ nūnā-

ham imam bhikkhum upasamkamitvā puccheyyam : kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesiti. ||2|| atha kho Sāriputtassa paribbājakassa etad ahosi : akalo kho imam bhikkhum pucchitum, antaragharam paviṭṭho piṇḍāya carati. yam nūnāham imam bhikkhum piṭṭhi-to-piṭṭhi-to anubandheyam attihikehi upanñātam maggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātam ādāya patikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmata Assajinā saddhim sammodi, sammodaniyam katham sāraṇiyam vītisāretvā ekamantam atthāsi, ekamantam tħito kho Sāriputto paribbājako āyasmantam Assajim etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇo pariyodāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesiti. ||3|| ath' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kiṁvādī panāyasmato satthā kiṁakkhāyīti. ahaṁ kho āvuso navo acirapabbujito adhunāgato imam dhammaparivayam, na t' āham sakkomī vitthārena dhammam desetum, api ca te samkhittena attham vakkhamīti. atha kho Sāriputto paribbājako āyasmantam Assajim etad avoca : hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva mo attho, kiṁ kāhasi vyāñjanam bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato ūha
tesañ ca yo nirodho evamvādī mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammad sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adiṭṭham abbhatitarū bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami, addasa kho Moggallāno paribbājako Sāriputtam paribbājakam dūrato 'va āgacchantam, disvāna Sāri-

puttam paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇṇo pariyoḍāto, kacci nu tvam āvuso amatam adhigato 'ti. āmāvuso amatam adhigato 'ti. yathā katham pana tvam āvuso amatam adhigato 'ti. ||6|| idhāham āvuso addasam Assajim bhikkhum Rājagaho piṇḍāya carantam pāsādikena abhikkantena paṭikkantena ālokitenā vilokitenā sammiñjitenā pasāritenā okkhittacakkhum iriyāpathasampannam, disvāna mo etad ahosi: ye vata loke arahanto vā arahattamaggam vā samāpannā, ayam tesam bhikkhūnam aññataro, yaṁ nūnāham imam bhikkhum upasamkamitvā puccheyyam: kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocessiti. ||7|| tassa mayham āvuso etad ahosi: akālo kho imam bhikkhum pucchitum, antaragharam paviṭṭho piṇḍāya carati. yaṁ nūnāham imam bhikkhum piṭṭhito-piṭṭhito anubandheyyam athikehi upaññātām maggan ti. atha kho āvuso Assaji bhikkhu Rājagaha piṇḍāya caritvā piṇḍapātam ādāya paṭikkami. atha khv āham avuso yena Assaji bhikkhu ten' upasamkamim, upasamkamitvā Assajinā bhikkhunā saddhim sammodim, sammodanīyam katham sāraṇīyam vī-tisāretvā ekamantam aṭṭhāsim, okumantam thito kho aham āvuso Assajim bhikkhum etad avocam: vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇṇo pariyoḍāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocessiti. ||8|| ath' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāham bhagavantaṁ uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kiṇvādī panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhammavinayan, na t' aham sakkomi vitthārena dhammam desetum, api ca te saṃkhittena attham vakkhāmīti. appam vā bahum vā bhāsasse, attham yeva me brūhi, atthen' eva me attho, kiṁ kāhasi vyāñjanam bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imam dhammapariyāyam abhāsi :

ye dhammā hetuppabbhvā tesam hetum tathāgato āha
tesañ ca yo nirodho evamvādī mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imam dhammapari-

yāyam sutvā virajam vitamalam dhammacakkhum udapādi
yam kiñci samudayadhammam sabbam tam nirodhadha-
mman ti. es' eva dhammo yadi tāvad eva paccavyathā
padam asokam adittham abbhatitam bahukehi kappanahute-
hīti. ||10||23||

atha kho Moggallāno paribbājako Sāriputtam paribbājakam etad avoca: gacchāma mayam āvuso bhagavato santike, so no bhagavā satthā 'ti. imāni kho āvuso addhateyyāni paribbājakasatāni amhe nissāya amhe sampassantā idha viharanti, te pi tāva apalokāma, yathā te maññissanti, tathā karissantī. atha kho Sāriputtamoggallānā yena te paribbājakā ten' upasamkamīnsu, upasamkamitvā te paribbājake etad avocum: gacchāma mayam āvuso bhagavato santike, so no bhagavā satthā 'ti. mayam āyasmante nissāya āyasmante sampassantā idha viharāma, sace āyasmantā mahāsamaṇe brahmacariyam carissanti, sabbeva mayam mahāsamaṇe brahmacariyam carissāmā 'ti. ||1|| atha kho Sāriputtamoggallānā yena Sañjayo paribbājako ten' upasamkamīnsu, upasamkamitvā Sañjayam paribbājakam etad avocum: gacchāma mayam āvuso bhagavato santike, so no bhagavā satthā 'ti. alam āvuso mā agamittā, sabbeva tayo imam gānam parihaarissāmā 'ti. dutiyam pi kho —la— tatiyam pi kho Sāriputtamoggallānā Sañjayam paribbājakam etad avocum: gacchāma mayam āvuso bhagavato santike, so no bhagavā satthā 'ti. alam avuso mā agamittha, sabbeva tayo imam gānam parihaarissāmā 'ti. ||2|| atha kho Sāriputtamoggallānā tāni addhateyyāni paribbājakasatāni ādāya yena Veluvanam ten' upasamkamīnsu, Sañjayassa pana paribbājakassa tatth' eva uñhaṇ lohitāñ mukhato uggacchi. addasa kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante, disvāna bhikkhū āmantesi: eto bhikkhave dve sahāyakā āgacchanti Kolito Upatisso ca, etam me sāvakayugam bhavissati aggam bhaddayugan ti. gambhīre fiñnavisaye anuttare upadhisamkhaye vimutte anuppatte Veluvanam atha ne satthā vyākāsi: eto dve sahāyakā āgacchanti Kolito Upatisso ca, etam me sāvakayugam bhavissati aggam bhaddayugan ti. ||3|| atha kho Sāriputtamoggallānā yena bhagavā

ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyātā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||4|| tena kho pana samayena abhiññatā-abhiññatā Māgadhikā kulaputtā bhagavati brahmacariyam caranti. manussā ujjhāyanti khīyanti vipācenti : aputtakatāya patipanno samaṇo Gotamo, vedhavyāya patipanno samaṇo Gotamo, kulupacchedāya patipanno samaṇo Gotamo. idāni anena jatilasahassam pabbājitat, imāni ca addhateyyāni paribbājakasatāni Sañjayāni pabbājitatāni, ime ca abhiññatā-abhiññatā Māgadhikā kulaputtā samaṇe Gotame brahmacariyam carantiti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti. ||5||

assosuṇi kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave so saddo ciram bha-vissati, sattāham eva bhavissati, sattāhassa accayena antarādhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti,
te tumhe imāya gāthāya patīcodetha :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatān ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya patīcodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatān ti.

manussā dhammena kira samanā Sakyaputtiyā nenti no adhammenā 'ti sattāham eva so saddo ahosi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||
catutthakabhāṇavāram niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti. te manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmāṇi sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti : kathām hi nāma samanā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojano pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmāṇi sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appiechā santuṭṭhā lajjino kukkuccakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti : kathām hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, sāmāṇi sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam atthaṭām ārocesum. atha kho bhagavā etasmīm niḍāne etasmīm pakaraṇe bhikkhusaṃgham sannipātāpetvā bhikkhū paṭipucchi : saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti manussānam bhuñjamānānam

upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, pāniye pi uttiṭṭhapattam upanāmenti, sāmāṇ sūpam pi odanam pi viññāpetvā bhūñjanti, bhattachge pi uccāsaddā mahāsaddā viharantīti. saceam bhagavā. ||4|| vigarahi buddho bhagavā: ananucchavyam bhikkhave tesam moghapurisānam ananulomikam appaṭirūpam assāmañakam akappiyam akarañiyam. kathaṁ hi nāma te bhikkhave moghapurisā dunnivatthā duppārūtā anākappasampannā piñḍāya carissanti, manussānam bhūñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmāṇ sūpam pi odanam pi viññāpetvā bhūñjisanti, bhattachge pi uccāsaddā mahāsaddā viharissanti. n' etaṁ bhikkhave appasannānam vā pāsādāya pasannānam vā bliyyobhāvāya, atha kho taṇi bhikkhave appasannānañ c' eva appasādāya, pasannānañ ca ekaccānam aññathattāyā 'ti. ||5|| atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantuṭhiyā saṅgañikāya kosejjassa avaññam bhāsītvā anekapariyāyena subharatāya suposatāya appicechassa santuṭṭhassa sallokhattassa dhutassa pāsādikassa apacayassa viriyārambhassa vaññam bhāsītvā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū amantesi: anujānāmi blikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upaṭṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upaṭṭhāpessati. evam te aññamaññam sagāravā sappatissā sabbhāgavuttino viharantā imasmim dhammavinaye vuḍḍhim virūḍhim vepullam āpajjissanti. ||6|| evañ ca pana bhikkhave upajjhāyo gahetabbo: ekāṁsam uttarāsañgam karitvā pāde vanditvā ukkuṭikam nisiditvā añjalini paggahetvā evam assa vacanīyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohiti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikena bhikkhave upajjhāyamhi sammāvattibbam, tatrāyam sammāvattanā: kālass' eva utthāya upāhanā omuñcītvā ekamsaṁ uttarāsaṅgam karitvā danta-kaṭṭham dātabbam, mukhodakam dātabbam, āsanam paññā-petabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nicaṁ katvā sādhukam aparighāmsantena dhovitvā patisāmetabbam. upajjhāyamhi vuṭṭhite āsanam uddhari-tabbam. sace so deso uklāpo hoti, so deso sammajitabbo. ||8|| sace upajjhāyo gāmaṇ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahettabbam, kāyabandhanam dātabbam, saguṇam katvā saṃghāṭīyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamaṇam ākañ-khati, timaṇḍalam paṭicchādentre parimaṇḍalam nivāscetvā kāyabandhanam bandhitvā saguṇam katvā saṃghāṭīyo pārūpitvā gaṇṭhikam paṭimūñcītvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhaṇamānassa antarantarā kathā opātētabbā. upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo. nivattantena paṭhamataram ḡantvā āsanam paññāpetabbam, pādodakam pādapīṭham pādaka-thalikam upanikkhipitabbam, paccuggantvā pāttacīvaraṇ paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaraṇ sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaraṇ nidahitabbam. cīvaraṇ saṃpharitabbam. cīvaraṇ saṃharantena caturaṅgulam kaṇṇam ussāretvā cīvaraṇ saṃharitabbam mā majjhe bhañgo ahositi. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||10|| upajjhāyo pāniyena pucchitabbo. bhuttāvissa udakam datvā pāttam paṭiggahetvā nicaṁ katvā sādhukam aparighāmsantena dhovitvā vodakam katvā mu-huttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pāttacīvaraṇ nikkipitabbam. pāttam nikkipantena ekena hatthena pāttam gahetvā ekena hatthena heṭṭhāmañcaṁ vā

hetṭhāpītham vā parāmasitvā patto nikhipitatbo, na ca
 anantarahitāya bhūmiyā patto nikhipitatbo. cīvaraṇi
 nikhipantena ekena hatthena cīvaraṇi gaheṭvā ekena hatthena
 cīvaraṇasam vā cīvararajjuṇi vā pamajjivā pārato antam
 orato bhogam katvā cīvaraṇi nikhipitatbam. upajjhāyamhi
 vuṭṭhite āsanam uddharitabbam, pādodakam pādapītham pā-
 dakathalikam pātisāmetabbam. sace so deso uklāpo hoti, so
 deso sammajjitatbo. ||11|| sace upajjhāyo nahāyitukāmo
 hoti, nahānam pātiyādetabbam. sace sītena attho hoti, sītam
 pātiyādetabbam. sace uñhena attho hoti, uñham pātiyāde-
 tabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti,
 cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapī-
 tham adāya upajjhāyassa piṭṭhito-piṭṭhito ganṭvā jantāgharapī-
 tham datvā cīvaraṇi paṭiggaheṭvā ekamantam nikhipi-
 tabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati,
 jantāgharam pavisitabbam. jantāgharam pavisantena matti-
 kāya mukham makkhetvā purato ca pacchato ca pāticchā-
 detvā jantāgharam pavisitabbam. ||12|| na thero bhikkhū
 anupakhajja nisiditabbam, na navā bhikkhū āsanena pāti-
 bhetabbā. jantāghare upajjhāyassa parikammam kātabbam.
 jantāgharā nikhamantena jantāgharapītham adāya purato
 ca pacchato ca pāticchādetvā jantāgharā nikhamitabbam.
 udake pi upajjhāyassa parikānmaṇi kātabbam. nahātena pa-
 thamataranūttaritvā attano gattam vodakam katvā nivāsetvā
 upajjhāyassa gattato udakam pamajjitatbam, nivāsanam dā-
 tabbam, samghāṭi dātabbā, jantāgharapītham adāya paṭha-
 mataraṇi ḡāntvā āsanam paññāpetabbam, pādodakam pā-
 dapītham pādakathalikam upanikkhipitatbam. upajjhāyo
 pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti,
 uddisāpetabbo. sace paripucchitukāmo hoti, paripucchitabbo.
 yasmīn vihāre upajjhāyo viharati, sace so vihāro
 uklāpo hoti, sace ussahati, sodhetabbo. vihāram eḍhentena
 paṭhamam pāttacīvaraṇi nīharitvā ekamantam nikhipi-
 tabbam, nīśīdāpaccatthanam nīharitvā ekamantam ni-
 kkipitatbam. bhisibimbohanam nīharitvā ekamantam ni-
 kkipitatbam. mañico nīcam katvā sādhukam apari-
 ghaṇṭantena asamghattantena kavātapiṭṭham nīharitvā eka-
 mantam nikkipitatbo. pīṭham nīcam katvā sādhukam

aparighamsantena asamghaṭṭantena kavāṭapiṭṭham nīharitvā ekamantam nikkipitabbam. mañcapatiḍākā nīharitvā ekamantam nikkipitabbā. kheṭamallako nīharitvā ekamantam nikkipitabbo. apassenaphalakam nīharitvā ekamantam nikkipitabbam. bhummatharaṇam yathāpaññattam sallakkhetvā nīharitvā ekamantam nikkipitabbam. sace vihāre santānakam hoti, ullokā paṭhamam ohāretabbam. ālokasandhikāññabhbhāgā pamajjitatbā. sace gerukaparikam-makatā bhitti kaññakitā hoti, colakam temetvā pīletvā pa-majjitatbā. sace kālavaññakatā bhūmi kaññakitā hoti, colakam temetvā pīletvā pamajjitatbā. sace akatā hoti bhūmi, udakena parippositvā sammajjitatbā mà vihāro rajena ūhaññiti. samkāram vicinityā ekamantam chaddetabbam. ||15|| bhummatharaṇam otāpetvā sodhetvā pappoṭhetvā ati-haritvā yathāpaññattam paññāpetabbam. mañcapatiḍākā otāpetvā pamajjitatvā atiharitvā yathāṭṭhane ṭhapetabbā. mañco otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhukam aparighamsantena asamghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbbo. bhisibimbohanam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattam paññāpetabbam. nisidanapacca-tthaṇam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathā-paññattam paññāpetabbam. kheṭamallako otāpetvā pamajjitatvā atiharitvā yathāṭṭhane ṭhapetabbo. apassenaphalakan otāpetvā pamajjitatvā atiharitvā yathāṭṭhane ṭhapetabbam. ||16|| pattacivaram nikkipitabbam. pattam nikkipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpiṭṭham vā parāmasitvā patto nikkipitabbo, na ca anantarahitāya bhūmiyā patto nikkipitabbo. cīvaraṇ ni-kkipantena ekena hatthena cīvaraṇ gahetvā ekena hatthena cīvaravamsam vā cīvararejjum vā pamajjitatvā pārato antam orato bhogam katvā cīvaraṇ nikkipitabbam. ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātāpānā vivaritabbā, rattiṇī thaketabbā. sace uṇhakālo hoti, divā vātāpānā thaketabbā, rattiṇī vivaritabbā. ||18|| sace pariveṇam̄ uklāpam̄ hoti, pariveṇam̄ sammajjitatbam̄. sace koṭṭhako uklāpō hoti, koṭṭhako sammajjitatbo. sace upatṭhānasālā uklāpā hoti, upatṭhānasālā sammajjitatbā. sace aggisālā uklāpā hoti, aggisālā sammajjitatbā. sace vaccakuṭī uklāpā hoti, vaccakuṭī sammajjitatbā. sace pāniyam̄ na hoti, pāniyam̄ upatṭhāpetabbaṇī. sace paribhojanīyam̄ na hoti, paribhojanīyam̄ upatṭhāpetabbaṇī. sace ācamanakumbhiyā udakam̄ na hoti, ācamanakumbhiyā udakam̄ āsiñcitabbaṇī. ||19|| sace upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vū-pakāsetabbā vūpakāsāpetabbā dhammakathā vāssa kātabbā. sace upajjhāyassa kukkuceṇam̄ uppannam̄ hoti, saddhivihārikena vinodetabbaṇī vinodāpetabbaṇī dhammakathā vāssa kātabbā. sace upajjhāyassa diṭṭhigataṇī uppannam̄ hoti, saddhivihārikena vivecetabbaṇī vivecāpetabbaṇī dhammakathā vāssa kātabbā. ||20|| sace upajjhāyo garudhammaṇī ajjjhāpanno hoti parivāsāraho, saddhivihārikena ussukkaṇī kātabbaṇī kin ti nu kho samgho upajjhāyassa parivāsam̄ dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti, saddhivihārikena ussukkaṇī kātabbaṇī kin ti nu kho samgho upajjhāyam̄ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-nattāraho hoti, saddhivihārikena ussukkaṇī kātabbaṇī kin ti nu kho samgho upajjhāyassa mānattāṇī dadeyyā 'ti. sace upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṇī kātabbaṇī kin ti nu kho samgho upajjhāyam̄ abbhēyyā 'ti. ||21|| sace samgho upajjhāyassa kammaṇī kattukāmo hoti tajjaniyam̄ vā nissayaṇī vā pabbājaniyam̄ vā paṭisāraṇiyam̄ vā ukkhepaniyam̄ vā, saddhivihārikena ussukkaṇī kātabbaṇī kin ti nu kho samgho upajjhāyassa kammaṇī na kareyya lahu-kāya vā pariñāmeyyā 'ti. katanī vā pan' assa hoti samghena kammaṇī tajjaniyam̄ vā nissayaṇī vā pabbājaniyam̄ vā paṭisāraṇiyam̄ vā ukkhepaniyam̄ vā, saddhivihārikena ussukkaṇī kātabbaṇī kin ti nu kho upajjhāyo sammāvatteyya lomanī pāteyya netthāram̄ vatteyya, samgho tam̄ kammaṇī paṭipassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaraṇī dhovitabbaṇī hoti, saddhivihārikena dhovitabbaṇī ussukkaṇī vā

kātabbam kin ti nu kho upajjhāyassa cīvaraṁ dhoviyethā 'ti. sace upajjhāyassa cīvaraṁ kātabbam hoti, saddhivihārikenā kātabbaṇi ussukkaṇi vā katabbam kin ti nu kho upajjhāyassa cīvaraṁ kariyethā 'ti. sace upajjhāyassa rajaṇam pacitabbam hoti, saddhivihārikenā pacitabbam ussukkaṇi vā kātabbam kin ti nu kho upajjhāyassa rajaṇam paciyethā 'ti. sace upajjhāyassa cīvaraṁ rajitabbam hoti, saddhivihārikenā rajitabbam ussukkaṇi vā kātabbam kin ti nu kho upajjhāyassa cīvaraṁ rajiyethā 'ti. cīvaraṁ rajantena sādhukam̄ samparivattakam̄-samparivattakam̄ rajitabbam na ca acchinne thevo pakkamitabbam. ||23|| na upajjhāyaṇi anāpuccchā ekaccassa patto dātabbo, na ekaccassa patto paṭigga-hetabbo, na ekaccassa cīvaraṁ dātabbam, na ekaccassa cīvaraṁ paṭigga-hetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭigga-hetabbo, na ekaccassa kesūchedātabbā, na ekacceṇa kesā chedāpetabbā, na ekaccassa pari-kammaṇi kātabbam, na ekacceṇa parikammaṇi kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekacceṇa veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo adātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekacceṇa piṇḍapāto nīharāpetabbo. na upajjhāyam anāpuccchā gāmo pavisitabbo, na susānaṁ gantabbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajīvaṇi upatthātabbo, vuṭṭhānassa āgametabban ti. ||24||
upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbaṇi, tatrāyam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko samgaḥetabbo anuggahetabbo uddesena pari-puechhāya ovādena anusāsanīyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkaṇi vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaraṁ hoti, saddhivihārikassa cīvaraṁ na hoti, upajjhāyena saddhivihārikassa cīvaraṁ dātabbam ussukkaṇi vā kātabbam kin ti nu kho saddhivihārikassa cīvaraṁ uppajjiyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhāro dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa parikkhāro uppojjiyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālass' eva utṭhāya dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbū. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhukam aparighāmsantena dhovitvā paṭisāmetabbam. saddhivihārikamhi vuṭṭhite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitatutto. ||2|| sace saddhivihāriko gāmaṇ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saguṇam katvā samghāṭyo dātabbā, dhovitvā patto saudako dātabbo. ettāvatā nivattissatī āsanam paññāpetabbam, pādcedakanī pādapīṭham pādakathalikam upani-khipitabbam, pacuggantvā pattacivaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam uñhe otāpetabbam, na ca uñhe cīvaranī nidahitabbam. cīvaram samharitabbam. cīvaranī samharantena caturaṅgulaṇi kaṇṇam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahositi. obhogo kāyabandhanam kātabbam. sace piṇḍapāto hoti saddhivihāriko ca bhuñjitu kāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pāniyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam aparighāmsantena dhovitvā vodakam katvā muhuttam uñhe otāpetabbo, na ca uñhe patto nidahitabbo. pattacivaram nikkipitabbam. pattam nikkipantena ekena hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā hetṭhāpiṭham vā parāmasitvā patto nikkipitabbo, na ca anantarahitāya bhūmiyā patto nikkipitabbo. cīvaranī nikkipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravāṇsam vā cīvararajjuṇam vā painajjivtā pārato antam orato bhogam katvā cīvaraṇi nikkipitabbam. saddhivihārikamhi vuṭṭhit āsanam uddharitabbam, pādodakam pādapīṭham pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitatutto. ||4|| sace saddhivihāriko nahā-yitukāmo hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam paṭiyādetabbam. sace uñhena attho hoti, uñham

patiyādetabbam. sace saddhivihāriko jantāgharam pavisitukāmo hoti, cuṇṇamī sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaraṁ paṭiggahetvā ekamantaṁ nikkipitabbam, cuṇṇamī dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam, jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca patiechādetvā jantāgharam pavisitabbam, ||5|| na there bhikkhū anupakhajja nisiditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammaṇi kātabbam. jantāgharā nikkhmantena jantāgharapīṭham ādāya purato ca pacchato ca patiechādetvā jantāgharā nikkhmitabbam. udake pi saddhivihārikassa parikammaṇi kātabbam. nahātena paṭhamataram uttaritvā attano gattamī vodakanī katvā nivāsetvā saddhivihārikassa gattato udakamī pamajjitatabbam, nivāsanamī dātabbam, saṅghāti dātabbā, jantāgharapīṭham ādāya paṭhamataranī āgantvā āsanamī paññāpetabbam, pādodakamī padapiṭham pādakathalikanī upanikkhipitabbam. saddhivihāriko pāniyena puechitabbo. ||6|| yasminī vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāraṇī sodhentena paṭhamamī pattacīvaraṇī nīharitvā ekamantaṁ nikkipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhīyā udakamī na hoti, ācamanakumbhīyā udakamī āsiñcitatabbam. ||7|| sace saddhivihārikassa anabhirati uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāsāpetabbā dhammadhātā vāssa kātabbā. sace saddhivihārikassa kukkuecaṇi uppannamī hoti, upajjhāyēna vinodetabbamī vino-dāpetabbamī dhammadhātā vāssa kātabbā. sace saddhivihārikassa diṭṭhigataṁ uppannamī hoti, upajjhāyena vivecetabbamī vivecāpetabbamī dhammadhātā vāssa kātabbā. ||8|| sace saddhivihāriko garudhammamī ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkamī kātabbamī kin ti nu kho saṅgho saddhivihārikassa parivāsā dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikkassanāraho hoti, upajjhāyena ussukkamī kātabbamī kin ti nu kho saṅgho saddhivihārikamī mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkamī kātabbamī kin ti nu kho saṅgho saddhivihārikassa mānattamī dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkam̄ kātabbaṇi
 kin ti nu kho saṃgho saddhivihārikāṇi abbheyyā 'ti. ||9||
 sace saṃgho saddhivihārikassa kammaṇi kattukāmo hoti
 tajjaniyam̄ vā nissayam̄ vā pabbājaniyam̄ vā paṭisāruṇiyam̄
 vā ukkhepaniyam̄ vā, upajjhāyena ussukkam̄ kātabbaṇi kin
 ti nu kho saṃgho saddhivihārikassa kammaṇi na kareyya
 lahkāya vā parināmeyyā 'ti. kataṇi vā pan' assa hoti
 saṃghena kammaṇi tajjaniyam̄ vā nissayam̄ vā pabbājaniyam̄
 vā paṭisāruṇiyam̄ vā ukkhepaniyam̄ vā, upajjhāyena ussu-
 kkam̄ kātabbaṇi kin ti nu kho saddhivihāriko sammāvatteyya
 lomaṇi pāteyya netthāram̄ vatteyya, saṃgho taṇi kammaṇi
 paṭippassambheyyā 'ti. ||10|| sace saddhivihārikassa cīvaraṇi
 dhovitabbaṇi hoti, upajjhāyena ācikkhitabbaṇi evam̄ dho-
 veyyāsīti, ussukkam̄ vā kātabbaṇi kin ti nu kho saddhivihā-
 rikassa cīvaraṇi dhoviyethā 'ti. sace saddhivihārikassa
 cīvaraṇi kātabbaṇi hoti, upajjhāyena ācikkhitabbaṇi evam̄
 kareyyāsīti, ussukkam̄ vā kātabbaṇi kin ti nu kho saddhivihā-
 rikassa cīvaraṇi kariyethā 'ti. sace saddhivihārikassa
 rajaṇam̄ pacitabbaṇi hoti, upajjhāyena ācikkhitabbaṇi evam̄
 paceyyāsīti, ussukkam̄ vā kātabbaṇi kin ti nu kho saddhivihā-
 rikassa cīvaraṇi rajiyethā 'ti. cīvaraṇi rajantena sādhukam̄
 saṃparivattakāṇi-saṃparivattakāṇi rajitabbaṇi na ca acchi-
 nne theve pakkamitabbaṇi. sace saddhivihāriko gilāno hoti,
 yāvajīvam̄ upaṭṭhātabbo, vutṭhānassa ḡagmetabban ti. ||11||
 saddhivihārikavattam̄ niṭṭhitam̄. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na
 sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khī-
 yanti vipācenti: kathaṇi hi nāma saddhivihārikā upajjhāyesu
 na sammāvattissantīti. atha kho te bhikkhū bhagavato etam
 atthaṇi ārocesum̄. saccam̄ kira bhikkhavo saddhivihārikā
 upajjhāyesu na sammāvattantīti. saccam̄ bhagavā. vig-
 arahi buddho bhagavā: kathaṇi hi nāma bhikkhave saddhi-
 vihārikā upajjhāyesu na sammāvattissantīti. vigarahitvā
 dhammikathām̄ katvā bhikkhū āmantesi: na bhikkhavo

saddhivihārikena upajjhāyamhi na sammāvattitabbam. yo na sammāvatteyya, āpatti dukkaṭassā 'ti. ||1|| n' eva sammāvattanti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave asammāvattantam pañāmetum. evañ ca pana bhikkhave pañāmetabbo: pañāmemi tan ti vā, mā yidha paṭikkamīti vā, nilhara te pattacivaran ti vā, nāham tayā upatthātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, pañāmito hoti saddhivihāriko. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na pañāmito hoti saddhivihāriko 'ti. ||2|| tena kho pana samayena saddhivihārikā pañāmitā na khamāpentī. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave khamāpetun ti. n' eva khamāpentī. bhagavato etam attham̄ ārocesum. na bhikkhave pañāmitena na khamāpetabbo. yo na khamāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave khamitun ti. n' eva khamanti. saddhivihārikū pakkamanti pi, vibbhamanti pi, titthiyesu pi samkamanti. bhagavato etam attham̄ ārocesum. na bhikkhave khamāpiyamānena na khamitabbañ. yo na khameyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhāyā sammāvattantam pañāmentī, asammāvattantam na pañāmentī. bhagavato etam attham̄ ārocesum. na bhikkhave sammāvattanto pañāmetabbo. yo pañāmeyya, āpatti dukkaṭassa. na ca bhikkhave asammāvattanto na pañāmetabbo. yo na pañāmeyya, āpatti dukkaṭassa. ||5|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko pañāmetabbo: upajjhāyamhi nādhimattam pemam hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko pañāmetabbo. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na pañāmetabbo: upajjhāyamhi adhimattam pemam hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko na pañāmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alam pañāmetum: upa-

jjhāyamhi nādhimattam pemañ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko alañ pañāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālam pañāmetum: upajjhāyamhi adhimattam pemañ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko nālam pañāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgatañ saddhivihārikam apañāmento upajjhāyo satisāro hoti, pañāmento anatisāro hoti: upajjhāyamhi nādhimattam pemañ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatañ saddhivihārikam apañāmento upajjhāyo satisāro hoti, pañāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgatañ saddhivihārikam pañāmento upajjhāyo satisāro hoti, apañāmento anatisāro hoti: upajjhāyamhi adhimattam pemañ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatañ saddhivihārikam pañāmento upajjhāyo satisāro hoti, apañāmento anatisāro hoti. ||8|| 27||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasamikamitvā pabbajjañ yāci, tañ bhikkhū na icchin̄su pabbājetum, so bhikkhūsu pabbajjañ alabhamāno kiso ahosi lūkho dubbañño uppāñḍuppañḍukajāto dhamanisanthatagatto. addasa kho bhagavā tañ brāhmaṇañ kisañ lūkhañ du-bbaññañ uppāñḍuppañḍukajātāñ dhamanisanthatagattam, disvāna bhikkhū āmantesi: kiñ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbañño uppāñḍuppañḍukajāto dhamanisanthatagatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi: ko nu kho bhikkhave tassa brāhmaṇassa adhikārañ saratiti. evam vutte āyasmā Sāriputto bhagavantam etad avoca: ahañ kho bhante tassa brāhmaṇassa adhikārañ sarāmīti. kiñ pana tvam̄ Sāriputta tassa brāhmaṇassa adhikāram̄ sarasiti. idha me bhante so brāhmaṇo Rājagahē piñḍaya carantassa kaṭacchubhikkhañ dāpesi, imam̄ kho ahañ bhante tassa brāhmaṇassa.

adhikāram sarāmīti. ||2|| sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisā kātavedito. tena hi tvam Sāriputta tam brāhmaṇaṇi pabbājehi upasampādehīti. kathāham bhante tam brāhmaṇaṇi pabbājemi upasampādemīti. atha kho bha-gavā etasmīm pakaraṇe dhammikatham katvā bhikkhū āmantosi: yā sā bhikkhave mayā tīhi sarapagamanehi upasampadā anuññātā, tāham ajjatagge paṭikkhipāmi. anujānā-mi bhikkhave ñatticatu thena kammena upasampā-detum. ||3|| evañ ca pana bhikkhave upasampādetabbo: vyatthena bhikkhunā paṭibulena sañgho ñāpetabbo: suyātu me bhante sañgho. ayañ itthunnāmo itthannāmassa āyasmato, upasampadāpekkho. yadi sañghassa pattakallam, sañgho itthannāmam upasampādeyya itthannāmena upajjhā-yena. esā ñatti. ||4|| suñātu me bhante sañgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. sañgho itthannāmam upasampādeti itthannāmena upajjhā-yena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuñh' assa, yassa na kkhamati, so bhāseyya. dutiyāñ pi etam attham vadāmi: suñātu me bhante sañgho. ayañ itthannāmo itthannāmassa āyasmato upasampadāpekkho. sañgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuñh' assa, yassa na kkhamati, so bhāseyya. ||5|| tatiyam pi etam attham vadāmi: suñātu me bhante sañgho. ayañ itthannāmo itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuñh' assa, yassa na kkhamati, so bhāseyya. upasampanno sañghena itthannāmo itthannāmena upajjhā-yena. khamati sañghassa, tasmā tuñhī, evam etam dhāra-yāmīti. ||6||**28**||

tena kho pana samayena aññataro bhikkhu upasampanna-samanantarā anācāraṇi ācarati. bhikkhū evam āhamsu: mā āvuso evarūpam akāsi, n' etam kappañti. so evam āha: n' evāham āyasmante yāciñ upasampādetha man ti, kissa mam tumhe ayacitā upasampāditthā 'ti. bhagavato etam attham

ârocesum. na bhikkhave ayâcitena upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassa. anujânâmi bhikkhave yâcitenâ upasampâdetum. ||1|| evañ ca pana bhikkhave yâcitatabbo. tena upasampadâpekkhena saṅgham upasamkamitvâ ekamsam uttarâsaṅgam karitvâ bhikkhûnam pâde vanditvâ ukkuṭikam niśiditvâ añjaliñ paggahetvâ evam assa vacanîyo : saṅgham bhante upasampadam yâcâmi, ullumpatu mam bhante saṅgho anukampam upâdâya, dutiyam pi yâcitatabbo — la — tatiyam pi yâcitatabbo — la —. ||2|| vyatte-na bhikkhunâ paṭibalena saṅgho ñâpetabbo : suṇâtu me bhante saṅgho. ayañ itthannâmo itthannâmassa âyasmato upasampadâpckkho. itthannâmo saṅgham upasampadam yâcati itthannâmena upajjhâyena. yadi saṅghassu pattakallam, saṅgho itthannâmam upasampâdeyya itthannâmena upajjhâyena. esâ ñatti. ||3|| suṇâtu me bhante saṅgho. ayañ itthannâmo itthannâmassa âyasmato upasampadâpekkhko. itthannâmo saṅghañ upasampadañ yâcati itthannâmena upajjhâyena. saṅgho itthannâmañ upasampâdeti itthannâmena upajjhâyena. yassâyasmato khamati itthannâmassa upasampadâ itthannâmena upajjhâyena, so tuñh' assa, yassa na kkhamati, so bhâseyya. dutiyam pi etam atthañ vadâmi — la — tatiyam pi etam atthañ vadâmi — la —. upasampanno saṅghena itthannâmo itthannâmena upajjhâyena. khamati saṅghassa, tasmâ tuñhî, evam etapi dhârayâmîti. ||4|| **29** || .

tena kho pana samayena Râjagahe panîtânam bhattânam bhattapatipâti adhitthitâ hoti. atha kho aññatarassa brâhmaṇassa etad ahosi : ime kho samañâ Sakyaputtiyâ su-khasilâ sukhasamâcârâ, subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yañ nânâhañ samañesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brâhmaṇo bhikkhû upasamkamitvâ pabbajam yâci, tam bhikkhû pabbâjesum upasampâdesum. ||1|| tasmiñ pabbajite bhattapatipâti khîyittha. bhikkhû evam âhamsu : ehi dâni âvuso piñdâya carissâmâti. so evam âha : nâham âvuso etamkârañâ pabbajito piñdâya carissâmîti, sace me dassatha bhuñjissâmi, no ce me dassatha vibbhâmissâmîti. kiñ pana tvam âvuso udarassa kârañâ

pabbajito 'ti. evam āyuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṁ hi nāma bhikkhu evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissati. te bhikkhū bhagavato etam attham ārocesum. saccam kira tvam bhikkhu udarassa kāraṇā pabbajito 'ti. saccam bhagavā. vigarahi buddho bhagavā. kathaṁ hi nāma tvam moghapurisa evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyohāvāya. vigarahitvā dhammikathā katvā bikkhū āmantesi : ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhitum : piṇḍiyālopaḥo janam nissāya pabbajjā, tattha te yāvajīvaṇi ussāho karaṇīyo. atirekalābho samghabhattam uddesabhattam nimantfanam salākabhattam pakkhikam uposathikam pātipadikam. pañsukulacivaraṇi nissāya pabbajjā, tattha te yāvajīvaṇi ussāho karaṇīyo. atirekalābho khomam kaprāsikam koseyyam kainbalam sāṇam bhaṅgam. rukkham ulasenāsanam nissāya pabbajjā, tattha te yāvajīvaṇi ussāho karaṇīyo. atirekalābho vihāro adhīhayogo pāsādo hammiyam guhā. pūtimuttahesajjam nissāya pabbajjā, tattha te yāvajīvaṇi ussāho karaṇīyo. atirekalābho sappi navanītam telam madhu phāṇitan ti. ||4||**30**|| upajjhāya-vattalhānavāram niṭṭhitam pañcamam.

tena kho pana samayena aññataro māṇavako bhikkhlū upasamkamitvā pabbajjaṇi yāci. tassa bhikkhū paṭigacc' eva nissaye ācikkhīnīsu. so evam āha : sace me bhante pabbajite nissaye ācikkhīyātha abhirameyyam sv āham, na dān' āham bhante pabbajissāmi, jegucchā me nissayā paṭikulā 'ti. bhikkhū bhagavato etam attham ārocesum. na bhikkhave paṭigacc' eva nissayā ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampaṇnasamanantarā nissaye ācikkhitun ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādenti. bhagavato etam attham ārocesum. na bhikkhave ûnadasavaggena gaṇena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū eka-vassāpi duvassāpi saddhivihārikam upasampādenti. āyasmāpi Upaseno Vañgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam âdāya yena bhagavā ten' upasamkamī, upasamkamīnītā bhagavantam abhivādetvā ekamantam nisidi. ācīṇṇam kho pan' etam buddhānam bhagavantānam âgantu-kehi bhikkhūhi saddhim patīsammoditum. ||3|| atha kho bhaguvā āyasmantam Upasenam Vañgantaputtam etad avoca: kacci bhikkhu khamanīyam, kacci yāpanīyam, kacci 'ttha appakilamathena addhānam âgatā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, appakilamathena mayam bhante addhānam âgatā 'ti. jānatāpi tathāgatā pucchanti, jānatāpi na pucchanti, kālam vīditvā pucchanti, kālam vīditvā na pucchanti, atthasaiñhitāpi tathāgatā pucchanti no anatthasaiñhitāpi, anatthasaiñhite setughāto tathāgatānam. dvilī ākārehi buddhā bhagavanto bhikkhū patipucchanti, dhammañ vā desessāma, sāvakānam vā sikkhāpadam paññā-pessamā 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vañgantaputtam etad avoca: kativasso 'si tvam bhikkhū 'ti. duvasso 'hañ bhagavā 'ti. ayañ pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kiñ t' āyañ bhikkhu hotiti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā: an-anucchāviyan moghapurisa ananulomikam appaṭirūpañ assā-maṇakam akappiyam ukaraṇīyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi. atilalum kho tvam moghapurisa bā-hullāya āvatto yad idam gaṇubandhikam. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyo-bhāvāyā 'ti. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave ûnadasavassena upasampādetabbo. yo upasampādeyya, āpatti dukkataṭassa. auujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālāavyattā upasampādenti, dissanti upajjhāyā bālā, saddhivihārikā panditā, dissanti upajjhāyā 'avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sabadhammikam vuccamāno upajjhāyassa vādam āropetyā tam yeva titthāyatanaṁ saṅkami. ||6|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādenti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccam bhagavā. ||7|| vigarahi buddho bhagavā. katham hi nāma te bhikkhave moghapurisā dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādессanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto. n' etam bhikkhave appasannānam vā pasādāya — la —, vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave bālena avyattena upasampādetabbo. yo upasampādeyya, āpatti dukkataṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetunti. ||8||**31**||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibhamantesu pi kālamkatesu pi pakkhasaṅkantesu pi anācariyakā anovadiyamānā ananusaśiyamānā dunnivatthā dupparutā anākappasampannā piṇḍāya caranti, manussānaṃ bhuñjamānānaṃ . . . (= I. 25. 1-4) . . . saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave ācariyam. ācariyo bhikkhave antevāsi-kamhi puttacittam upatthāpessati, antevāsiko ācariyamhi pitucittam upatthāpessati. evam te aññamaññaṇ sagāravā sappatissā sabhāgavuttino viharantā imasmiṇ dhammavinaye vuddhim virūlhim vepullam āpajiissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayaṇ dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo : ekam-saṃ uttarāsaṅgaṇam karitvā pāde vanditvā ukkuṭikam niśiditvā añjalin paggahetvā evam assa vacanīyo : ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato

mato nissāya vacchāmīti. sāhū 'ti vā, lahū 'ti vā, opāyikan
ti vā, paṭirūpan ti vā, pāsādikena sampādehitī vā kāyena
viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito
hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kā-
yena vācāya viññāpeti, na gahito hoti ācariyo. ||2|| antevā-
sikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyam
sammāvattanā: kālass' eva utthāya upāhanā omuñcītvā
ekaṁsañ uttarāsañgam karitvā dantakaṭṭham dātabbam, mu-
khodakam dātabbam, āsanam paññāpetabbam. sace yāgu
hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pi-
tassa udakam datvā bhājanam paṭiggahetvā nīcam katvā
sādhukam aparighāmsantena dhovitvā paṭisāmetabbam . . .
(= I. 25. 8-24; instead of upajjhāyo, upajjhāyam, etc., read
ācariyo, ācariyam, etc.; instead of saddhivihārikena read ante-
vāsikena). . . sace ācariyo gilāno hoti, yāvajīvam upatthā-
tabbo, vuṭṭhānassa āgametabban ti. ||3||

ācariyavattam niṭṭhitam. ||32||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam,
tatrāyam sammāvattanā: ācariyena bliikkhave antevāsi-
ko saṅgahetabbo anuggahetabbo uddesena paripucchāya
ovādena anusāsaniyā. sace ācariyassa patto hoti, antevāsi-
kassa patto na hoti, ācariyena antevāsikassa patto dātabbo
ussukkam vā kātabbam kin ti nu kho antevāsikassa patto
upappajjiyethā 'ti. sace ācariyassa cīvaraṇam . . . (= I. 26. 1-11;
instead of upajjhāyo, etc., read ācariyo; instead of saddhivihā-
riko, etc., read antevāsiko) . . . sace antevāsiko gilāno hoti,
yāvajīvam upatthātabbo, vuṭṭhānassa āgametabban ti. ||1||
antevāsikavattam. ||33|| chaṭṭham bhāṇavāram.

tena kho pana samayena antevāsikā ācariyesu na sammā-
vattanti . . . (= I. 27. 1-8; instead of ācariyo, etc., read as
above) . . . apañāmento anatisāro hotīti. ||1|| 34||

tena kho pa: a samayena bhikkhū dasavass' amhā dasavass'
amhā 'ti bālā avyattā nissayaṇ denti, dissanti ācariyā bālā,
antevāsikā paññitā, dissanti ācariyā avyatītā, antevāsikā vyattā,
dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti āca-
riyā duppaññā, antevāsikā paññavanto. ye te bhikkhū appi-

echâ, te ujjhâyanti khîyanti vipâcenti : katham hi nâmâ bhi-kkhû dasavass' amhâ dasavass' amhâ 'ti bâlâavyattâ nissayañ dassanti, dissanti âcariyâ bâlâ . . . antevâsikâ paññavanto 'ti. ||1|| atha kho te bhikkhû bhagavato etam attham ârocesum. saccam kira bhikkhave dasavass' amhâ dasavass' amhâ 'ti bâlâavyattâ nissayañ dentiti. saccam bhagavâ. vigarahi buddho bhagavâ. vigarahitvâ dhammikathañ katvâ bhikkhû âmantesi: na bhikkhavo bâlenaavyattena nissayo dâtabbo. yo dadeyya, âpatti dukkañassa. anujânâmi bhikkhave vyattena bhikkhunâ pañibalena dasavassena vâ atirekadasavassena vâ nissayañ dâtun ti. ||2||**35**||

tena kho pana samayena bhikkhû âcariyupajjhâyesu pakkantesu pi vibbhamantesu pi kâlamkatesu pi pakkhasamkantesu pi nissayañtippassaddhiyo na jânanti. bhagavato etam attham ârocesum. pañc' imâ bhikkave nissayañtippassaddhiyo upajjhâyamhâ: upajjhâyo pakkanto vâ hoti vibbhamanto vâ kâlamkato vâ pakkhasamkanto vâ, ânatti yeva pañcamî. imâ kho bhikkhave pañca nissayañtippassaddhiyo upajjhâyamhâ. cha yimâ bhikkhave nissayañtippassaddhiyo âcariyamhâ: âcariyo pakkanto vâ hoti vibbhamanto vâ kâlamkato vâ pakkhasamkanto vâ, ânatti yeva pañcamî, upajjhâyena vâ samodhânam gato hoti. imâ kho bhikkhave cha nissayañtippassaddhiyo âcariyamhâ. ||1|| pañcahi bhikkhave añgehi samannâgatena bhikkhunâ na upasampâdettabbam, na nissayo dâtabbo, na sâmañero upaññâpetabbo: na asekhenâ silakkhandhena samannâgato hoti, na asekhenâ samâdhikkhandhena samannâgato hoti, na asekhenâ paññâkkbandhena samannâgato hoti, na asekhenâ vimutti-kkhandhena samannâgato hoti, na asekhenâ vimuttiñâñadassanakkhandhena samannâgato hoti. imeli kho bhikkhave pañcahi' añgehi samannâgatena bhikkhunâ na upasampâdettabbam, na nissayo dâtabbo, na sâmañero upaññâpetabbo. ||2|| pañcahi bhikkhave añgehi samannâgatena bhikkhunâ upasampâdettabbam, nissayo dâtabbo, sâmañero upaññâpetabbo: asekhenâ silakkhandhena samannâgato hoti, . . . asekhenâ vimuttiñâñadassanakkhandhena samannâgato hoti. imeli kho bhikkhave pañcahi' añgehi samannâgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo: attanā na asekhenā sīlakkhandhena samannāgato hoti, na param asekhe sīlakkhandhe samādapetā, . . . attanā na asekhenā vimuttiñānādassanakkhandhena samannāgato hoti, na param asekhe vimuttiñānādassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||4|| pañcahi bhikkhavo aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo: attanā asekhenā sīlakkhandhena samannāgato hoti, param asekhe sīlakkhandhe samādapetā, . . . attanā asekhenā vimuttiñānādassanakkhandhena samannāgato hoti, param asekhe vimuttiñānādassanakkhandhe samādapetā. imchi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo: assaddho hoti, ahiriko hoti, anottappi hoti, kusito hoti, muṭṭhassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo: saddho hoti, hirimā hoti, ottappi hoti, āraddhaviriyo hoti, upatṭhitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgchi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo: adhisile sīlavipanno hoti, ajjhācāre acāravipa 'no hoti, atidiṭṭhiyā ditṭhivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo : na adhi-
 sile sīlavipanno hoti, na ajjhacāre acāravipanno hoti, na
 atidiitthiyā ditṭhivipanno hoti, bahussuto hoti, pāññavā hoti.
 imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmañero upa-
 tṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcah' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmañero upatṭhāpetabbo : na paṭibalo hoti ante-
 vāsim vā saddhivihāriṇ vā gilānam upatṭhātum vā upatṭhā-
 petum vā, uppannaṇ anabhiratiṇ vūpakāsetum vā vūpakā-
 sāpetum vā, uppannaṇ kukkuccāṇ dhammato vinodetum vā
 vinodāpetum vā, āpattiṇ na jānāti, āpattiyā vuṭṭhānam na
 jānāti. imehi kho bhikkhave pañcah' aṅgehi samannāga-
 tena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
 na sāmañero upatṭhāpetabbo. ||10|| pañcahi bhikkhave
 aṅgehi samannāgatena bhikkhunā upasampādetabbam, ni-
 ssayo dātabbo, sāmañero upatṭhāpetabbo : paṭibalo hoti ante-
 vāsim vā saddhivihāriṇ vā gilānam upatṭhātum vā upatṭhā-
 petum vā, uppannaṇ anabhiratiṇ vūpakāsetum vā vūpa-
 kāsāpetum vā, uppannaṇ kukkuccāṇ dhammato vinodetum vā
 vinodāpetum vā, āpattiṇ jānāti, āpattiyā vuṭṭhānam jānāti.
 imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmañero upa-
 tṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcah' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmañero upatṭhāpetabbo : na paṭibalo hoti ante-
 vāsim vā saddhivihāriṇ vā abhisamācārikāya sikkhāya si-
 kkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhi-
 dharme vinetum, abhivinaye vinetum, uppannaṇ ditṭhiga-
 tam dhammato vivecetum vivecāpetum. imehi kho bhi-
 kkhave pañcah' aṅgehi samannāgatena bhikkhunā na
 upasampādetabbam, na nissayo dātabbo, na sāmañero upa-
 tṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-
 gatena bhikkhunā upasampādetabbam, nissayo dātabbo,
 sāmañero upatṭhāpetabbo : paṭibalo hoti antevāsim vā sa-
 ddhivihāriṇ vā abhisamācārikāya sikkhāya sikkhāpetum,
 ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vi-
 netum, abhivinaye vinetum, uppannaṇ ditṭhigataṁ dham-

mato vivecetum vivecāpetum. imehi kho bhikkave pañcal' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppavattīni, na suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgohi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo 'ti. ||17|| upasampāde+abbapañcakam sośasavāram niṭhi-tam. ||36||

* chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upa-

tṭhāpetabbo : na asekhenā sīlakkhandhena samannāgato hoti,
 na asekhenā samādhikkhandhena s. h., na asekhenā paññā-
 kkhandhena s. h., na asekhenā vimuttikkhandhena s. h., na
 asekhenā vimuttiñāṇadassanakkhandhena s. h., ûnadasavasso
 hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmañero upaṭṭhāpetabbo. ||1|| chahi bhikkhave aṅgehi
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmañero upaṭṭhāpetabbo : asekhenā sīlakkhandhena
 samannāgato hoti, . . . asekhenā vimuttiñāṇadassanakkhan-
 dhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho
 bhikkhave chah' aṅgehi samannāgatena bhikkhunā upa-
 sampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo.
 ||2|| aparchi pi bhikkhave chah' aṅgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmañero upaṭṭhāpetabbo : attanā na asekhenā sīlakkhandhe-
 na samannāgato hoti, na param asekhe sīlakkhandhe samā-
 dapetā, . . . attanā na asekhenā vimuttiñāṇadassanakkhandh-
 ena s. h., na param asekhe vimuttiñāṇadassanakkhandhe
 samādapetā, ûnadasavasso hoti. imehi kho bhikkhave chah'
 aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||3|| chahi
 bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-
 tabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : attanā
 asekhenā sīlakkhandhena samannāgato hoti, param asekhe
 sīlakkhandhe samādapetā, . . . attanā asekhenā vimuttiñāṇa-
 dassanakkhandhena samannāgato hoti, param asekhe vimutti-
 ñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atire-
 kadasavasso vā. imehi kho bhikkhave chah' aṅgehi sam-
 annāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmañero upaṭṭhāpetabbo. ||4|| aparchi pi bhikkhave
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo :
 assaddho hoti, ahiriko hoti, anottappi hoti, kusito hoti,
 mutthassati hoti, ûnadasavasso hoti. imehi kho bhikkhave
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo.
 ||5|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpettabbo: saddho hoti, hirimā hoti, ottappī hoti, āraddhaviryo hoti, upaṭṭhitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpettabbo. ||6|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upaṭṭhāpettabbo: adhisile sīlavipanno hoti, ajjhācāro ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassutto hoti, duppañño hoti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upaṭṭhāpettabbo. ||7|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpettabbo: na adhisile sīlavipanno hoti, na ajjhācāro ācāravipanno hoti, na atidiṭṭhiyā diṭṭhivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpettabbo. ||8|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upaṭṭhāpettabbo: na paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upaṭṭhātum vā upaṭṭhāpetum vā, uppannam anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccāṇ dhammato vino-detum vā vinodāpetum vā, āpattim na jānāti, āpattiyā vuṭṭhānaṇi na jānāti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upaṭṭhāpettabbo. ||9|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpettabbo: paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upaṭṭhātum vā upaṭṭhāpetum vā, uppannam anabhiratiṃ vūpakāsetum vā vūpakāsāpetur vā, uppannam kukkuccāṇ dhammato vino-detum vā vinodāpetum vā, āpattim jānāti, āpattiyā vuṭṭhānaṇi jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpettabbo.

|| 10 || aparehi pi bhikkhave chah' añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : na paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vine-tum, abhivinaye vinetum, uppannam ditṭhigataṁ dhammad-to vivectum, ûnadasavasso hoti. imehi kho bhikkhave chah' añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. || 11 || chahi bhikkhave añgehi samannāgatena bhikkhunā upasampāde-tabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : paṭi-balo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vine-tum, abhidhamme vinetum, abhivinaye vinetum, uppannam ditṭhigataṁ dhammadto vivectum, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' añgehi samannā-gatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. || 12 || aparehi pi bhikkhave chah' añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na sup-pavattīni, na suvinicchitāni suttato anuvyañjanaso, ûnadasavasso hoti. imehi kho bhikkhave chah' añgehi samannā-gatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. || 13 || chahi bhikkhave añgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttato anu-vyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' añgchi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpe-tabbo 'ti. || 14 ||

upasampādetabbachakkam solasavāram nitthi-tam. || 37 ||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanaṁ samkami, so puna paccāgantvā bhikkhū upasampadām yāci. bhikkhū bhagavato etam attham ārocesum. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanaṁ samkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmīm dhammavinaye ākañkhati pabbajam, ākañkhati upasampadām, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: pañhamān kesamassum ohārapetvā kāsāyāni vatthāni acchādāpetvā ekam̄saṁ uttarāsañgam kārāpetvā bhikkhūnaṁ pāde vandāpetvā ukkuṭikam nisidāpetvā añjaliṁ paggañhāpetvā evam vadehitī vattabbo: buddhañ saraṇam gacchāmi, dhammañ saraṇam gacchāmi, samghañ saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddhañ saraṇam gacchāmi, tatiyam pi dhammañ saraṇam gacchāmi, tatiyam pi samghañ saraṇam gacchāmīti. ||2|| tena kho bhikkhave aññatitthiyapubbena samghañ upasamkamityvā ekam̄saṁ uttarāsañgam karityvā bhikkhūnaṁ pāde vanditvā ukkuṭikam nisiditvā añjaliṁ paggahetvā evam assa vacanīyo: ahañ bhante itthannāmo aññatitthiyapubbo imasmīm dhammavinaye ākañkhāmi upasampadām. so 'ham bhante sañghañ cattāro māse parivāsañ yācāmīti. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibalena sañgho nāpetabbo: suññātū me bhante sañgho. ayam itthannāmo aññatitthiyapubbo imasmīm dhammavinayo ākañkhati upasampadām. so samgham cattāro māse parivāsañ yācati. yadi samghassa pattakallam, sañgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsañ dadeyya. esā fiatti. ||3|| suññātū me bhante sañgho. ayañ itthannāmo aññatitthiyapubbo imasmīm dhammavinaye ākañkhati upasampadām. so samghañ cattāro māse parivāsañ yācati. sañgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsañ deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam; so tuññ' assa, yassa na kkhamati, so bhāseyya. dinno samghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati saṅghassa, tasmā tuṇhī, evam etāpi dhārayāmīti.
||4|| evam kho bhikkhave aññatitthiyapubbo arādhako hoti, evam anārādhako. kathañ ca bhikkhave aññatitthiyapubbo anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikālena gāmañ pavisati, atidivā paṭikkamati. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhvāgocaro vā hoti, thullakumārikagocaro vā hoti, pañdakagocaro vā hoti, bhikkhunīgocaro vā hoti. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||5|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnam uccāvacāni karañiyāni, tattha na dukkho hoti, na analaso, na tatrūpāyā vīraṇasāya samannāgato, na alañ kātum, na alañ sañvidhātum. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo na tibbacchando hoti ud dese paripucchāya adhisilo adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanañ saṅkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruci�ā tassa ādāyassa avanñe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā sañghassa vā avanñe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanañ saṅkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruci�ā tassa ādāyassa vanñe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā sañghassa vā vanñe bhaññamāne kupito hoti anattamano anabhiraddho, idam bhikkhave saṅghātanikanam aññatitthiyapubbassa anārādhanīyasmim. evam kho bhikkhave aññatitthiyapubbo anārādhako hoti, evam anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathañ ca bhikkhave aññatitthiyapubbo arādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmañ pavisati, nātidivā paṭikkamati. evam pi bhikkhave aññatitthiyapubbo arādhako hoti. puna ca param bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhvāgocaro hoti, na thullakumārikagocaro hoti, na pañdakagocaro hoti, na bhikkhunīgocaro hoti. evam pi bhikkhave aññ-

titthiyapubbo ārādhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārinam uccāvacāni karaṇiyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṇsāya samannāgato, alam kātum, alam saṃvidhātum. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddece paripucchāya adhisile adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanaṃ saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatanaṃ saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho. idam bhikkhave saṃghātanikam aññatitthiyapubbassa ārādhanīyasmin. evam kho bhikkhave aññatitthiyapubbo ārādhako hoti. evam ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo āgacchatī, upajjhāyamūlakam cīvaraṃ pariyesittabbaṃ. sace acchinnaokeso āgacchatī, saṃgho apaloketabbo bhaṇḍukammāya. ye te bhikkhave aggikā jati-lakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo. tām kissa hetu. kammavādino etc bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatitthiyapubbo āgacchatī, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāham bhikkhave nātīnam āveniyam pariḥāram damnitī. ||11||

aññatitthiyapubbakathā. ||38|| sattamaṃ
bhāṇavāram.

tena kho pana samayena Magadhesu pañca ābādhā ussannā honti kutṭham gaṇḍo kilāso soso apamāro. manussā pañcahi ābādhehi phuṭṭhā Jīvakam Komārabhaccam • upasāṇikamitvā evam vadanti: sādhu no ācariya tikičchāhīti. aham kho 'yyo bahukieco bahukarāṇīyo, rājā ca me Māgadho

Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṁgho, nāhaṁ sakkomi tikičchitun ti. sabbam sāpateyyañ ca te ācariya hotu, mayañ ca te dāsā, sādhu no ācariya tikičchāhīti. ahaṁ kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṁgho, nāhaṁ sakkomi tikičchitun ti. ||1|| atha kho tesam manussānaṁ etad ahosi: ime kho samanā Sakyaputtiyā sukhasilā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yaṁ nūna mayaṁ saman̄esu Sakyaputtiyesu pabbajeyyāma, tattha bhikkhū c' eva upatṭhahissanti Jīvako ca Komārabhacco tikičchissatī. atha kho te manussā bhikkhū upasam̄kamityā pabbajjam yācim̄su, te bhikkhū pabbājesuṁ upasampādesuṁ, te bhikkhū c' eva upatṭhahim̄su Jīvako ca Komārabhacco tikičchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatṭhahantā yācanabahulā viññattibahulā viharanti gilānabhattam detha, gilānupatṭhākabhattam detha, gilānabhesajum dethā 'ti. Jīvako pi Komārabhacco bahū gilāne bhikkhū tikičchanto aññatarām rājakiccaṁ parihāpcsi. ||3|| aññataro puriso pañcahi abādhehi phuṭṭho Jīvakam Komārabhaccan̄ upasam̄kamityā etad avoca: sādhu mañ ācariya tikičchāhīti. ahaṁ kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṁgho, nāhaṁ sakkomi tikičchitun tj. sabbam sāpateyyañ ca te ācariya hotu, ahañ ca te dāso, sādhu mañ ācariya tikičchāhīti. ahaṁ kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṁgho, nāhaṁ sakkomi tikičchitun ti. ||4|| atha kho tassa purisassa etad ahosi: ime kho samanā Sakyaputtiyā sukhasilā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yaṁ nūnāhaṁ saman̄esu Sakyaputtiyesu pabbajeyyam, tattha bhikkhū c' eva upatṭhahissanti, Jīvako ca Komārabhacco tikičchissati, so 'ham̄ arogo vibbhamissāmīti. atha kho so puriso bhikkhū upasam̄kamityā pabbajjam yāci, tam̄ bhikkhū pabbājesuṁ upasampādesuṁ, tam̄ bhikkhū c' eva upatṭhahim̄su Jīvako ca Komārabhacco tikičchi, so arogo vibbhami. addasa kho

Jivako Komārabhacco tam purisamp vibbhamantam, disvāna tam purisamp etad avoca : nanu tvam ayyo bhikkhūsu pabbajito ahositi. evam ācariyā 'ti. kissa pana tvam ayyo evarūpam akāsiti. atha kho so puriso Jivakassa Komārabhaccassa etam attham ārocesi. ||5|| Jivako Komārabhacco ujjhāyati khīyati vipāceti : kathaṁ hi nāma bhaddantā pañcahi abādhehi phuṭṭham pabbājessantīti. atha kho Jivako Komārabhacco yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Jivako Komārabhacco bhagavantam etad avoca : sādhu bhante ayya pañcahi abādhehi phuṭṭham na pabbājeyyun ti. ||6|| atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamscsi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahampsi to utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammikathām katvā bhikkhū āmantesi : na bhikkhave pañcahi abādhehi phuṭṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||7||**39**||

tena kho pana samayena rāñño Māgadhassa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte ānāpesi : gacchatha bhaṇe paceantamuccinathā 'ti. evam devā 'ti kho senānāyakā mahāmattā rāñño Māgadhassa Seniyassa Bimbisārassa paccassosum. ||1|| atha kho abhiññatānam-abhiññatānam yodhānam etad ahosi : mayam kho yuddhā-bhinandino gacchantā pāpañ ca karoma bahuñ ca apuññam pasavāma. kena nu kho mayam upāyena pāpā ca virameyyāma kalyāṇañ ca kareyyāmā 'ti. atha kho tesam yodhānam etad ahosi : imo kho samanā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sare kho mayam samaneu Sakyaputtiyesu pabbajeyyāma, evam mayam pāpā ca virameyyāma kalyāṇañ ca kareyyāmā 'ti. atha kho te yodhā bhikkhū upasampkamitvā pabbajjam yāciṁsu. te bhikkhū pabbājesum upasampādeśum. ||2|| senānāyakā mahāmattā rājabhaṭe pucchiṁsu : kim

nu kho bhañe itthannāmo ca itthannāmo ca yodhā na dis-santīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti vipācenti: kathān hi nāma samañā Sakyaputtiyā rājabhaṭam pabbājessantīti. senānāyakā mahāmattā rañño Māgadhabhaṭam Seniyassa Bimbisārassa etam attham ārocesum. atha kho rājā Māgadho Seniyo Bimbisāro vohārike mahāmatto pucchi: yo bhañe rājabhaṭam pabbājeti, kiñ so pasavatīti. upajjhāyassa deva sisam chedetabbam, anussāvakassa jivhā uddharitabbā, ganassa upadīphaphāsukā bhañjitabbā 'ti. ||3|| atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ton' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantam etad avoca: santi bhante rājāno assaddhā appasannā, te appamattakena pi bhikkhū viheṭhyyun. sādu bhante ayyā rājabhaṭam na pabbājeyyun ti. atha kho bhagavā rājānam Māgadham Seniyan Bimbisāram dhammiyā kathāya sandassei samādapesi samuttejosi sampaham̄sesi. atha kho rājā Māgadho Seniyo Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampaham̄sito utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam̄ katvā pakkāmi. atha kio bhagavā etasmīm nidañne etasmīm pakaraṇe dhammikathām̄ katvā bhikkhū āmantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||4||**40**||

tena kho pana samayena coro aṅgulimālo bhikkhūsu pabbajito hoti. manussā passitvā ubbjijanti pi uttasanti pi palāyanti pi aññena pi gacchanti aññena pi mukham karonti dvāram pi thakenti. manussā ujjhāyanti khīyanti vipācenti: kathān hi nāma samañā Sakyaputtiyā dhajabaddham̄ coram pabbājessantīti. assosum̄ kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha te bhikkhū bhagavato etam attham ārocesum. bhagavā bhikkhū āmantesi: na bhikkhave dhajabaddho coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**41**||

tena kho pana samayena raññā Māgadhena Seniyena

Bimbisārena anuññātam hoti : ye saman̄esu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svâkkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. tena kho pana samayena aññataro puriso corikam katvā kārāya baddho hoti, so kāram bhinditvā palāyitvā bhikkhūsu pabbajito hoti. ||1|| manussā passitvā evam āhaṁsu : ayam so kārabhedako coro, handa nam̄ nemā 'ti. ekacce evam āhaṁsu : māyyo evam avacuttha, anuññātam raññā Māgadhenā Seniyena Bimbisārena : ye saman̄esu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svâkkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime saman̄ā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma kārabhedakam̄ coram̄ pabbājessantīti. bhagavato etam attham̄ ārocesum̄. na bhikkhave kārabhedako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2||**42**||

tena kho pana samayena aññataro puriso corikam katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti. manussā passitvā evam āhaṁsu : ayam so likhitako coro, handa nam̄ hanāmā 'ti. ekacce evam āhaṁsu : māyyo evam avacuttha, anuññātam . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime saman̄ā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma likhitakam̄ coram̄ pabbājessantīti. bhagavato etam attham̄ ārocesum̄. na bhikkhave likhitako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**43**||

tena kho pana samayena aññataro puriso kasāhato kata-danḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : katham hi nāma saman̄ā Sakyaputtiyā kasāhataṁ kata-danḍakam̄ pabbājessantīti. bhagavato etam attham̄ ārocesum̄. na bhikkhave kasāhato kata-danḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**44**||

tena kho pana samayena aññataro puriso lakkhañāhato katadañdakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : kathañ hi nāma samañā Sakyaputtiyā lakkhañāhatañ katadañdakammam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave lakkhañāhato katadañdakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**45**||

tena kho pana samayena aññataro puriso ināyiko palāyitvā bhikkhūsu pabbajito hoti. dhaniyā passitvā evam āhamṣu : ayam so amhākam ināyiko, handa nam nemā 'ti. ekacce evam āhamṣu : māyyo evam avacuttha, anuññātām raññā Māgadhma Seniyena Bimbisārena : yo samañesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātuñ, svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samañā Sakyaputtiyā, na yime labbhā kiñci kātuñ. kathañ hi nāma ināyikam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave ināyiko pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**46**||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evam āhamṣu : ayam so amhākam dāso, handa nam nemā 'ti. ekacce evam āhamṣu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samañā Sakyaputtiyā, na yime labbhā kiñci kātuñ. kathañ hi nāma dāsam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**47**||

tena kho pana samayena aññataro kammārabhañdu mātāpitūhi saddhim bhañditvā ārāmam gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhañdussa mātāpititaro tam kammārabhañdum vicinantā ārāmam gantvā bhikkhū pucchiñsu : api bhante evarūpam dārakam passeyyāthā 'ti. bhikkhū ajānām yeva āhamṣu : na jānāmā 'ti, apasam yeva āhamṣu na passāmā 'ti. ||1|| atha kho tassa kammārabhañdussa mātāpititaro tañ kammārabhañdum vi-

cinantā bhikkhūsu pabbajitam disvā ujjhāyanti khīyanti vi-pācenti: alajjino ime samaṇā Sakyaputtiyā dussilā musavā-dino, jānam yeva āhamṣu: na jānāmā 'ti, passam yeva āhamṣu: na passāmā 'ti, ayam dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpi-tunnaṁ ujjhāyantānaṁ khīyantānaṁ vipācentānaṁ. atha kho te bhikkhū bhagavato etam atham ārocesum. anujānā-mi bhikkhave samgham apaloketum bhaṇḍukammāyā 'ti. ||2||**48**||

tena kho pana samayena Rājagahe saittarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesam pāmokkho hoti. atha kho Upālissa mātāpi-tunnaṁ etad ahosi: kena nu kho upāyena Upāli amhākaṁ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpi-tunnaṁ etad ahosi: sace kho Upāli lekhaṁ sikkheyya, evam kho Upāli amhākaṁ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpi-tunnaṁ etad ahosi: sace kho Upāli lekhaṁ sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇanām sikkheyya, evam kho Upāli amhākaṁ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||1|| atha kho Upālissa mātāpi-tunnaṁ etad ahosi: sace kho Upāli gaṇanām sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpaṁ sikkheyya, evam kho Upāli amhākaṁ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpi-tunnaṁ etad ahosi: sace kho Upāli rūpaṁ sikkhissati, akkhī-ni dukkhā bhavissanti. ime kho samaṇā Sakyaputtiyā su-khasilā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayan-nesu sayanti. sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evam kho Upāli amhākaṁ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||2|| assosi kho Upāli dārako mātāpi-tunnaṁ imam kathāsallāpam. atha kho Upāli dārako yena te dārakā ten' upasamkami, upasamkamitvā te dārake etad avoca:atha mayam ayyo samaṇesu Sakyaputtiyesu pabbajissāmā 'ti. sace kho tvaṁ ayyo pabbajissasi, evam mayam pi pabbajissāmā 'ti. atha kho te dārakā ekamekassa mātāpitaro upasamkamitvā etad avocum: anujānātha maṇ agārasmā anagāriyam pabbajjāyā 'ti. atha kho tesam dāra-

kānam mātāpitaro sabbe p'ime dārakā samānacchandā kalyā-
ṇādhippāyā 'ti anujāniṁsu. te bhikkhū upasam̄kamitvā
pabbajjam yācīṁsu. te bhikkhū pabbājesum upasampāde-
sum. ||3|| te rattiyā pacceūsasamayaṁ pacceūṭṭhāya rodanti :
yāgum detha, bhattam detha, khādaniyam dethā 'ti. bhi-
kkhū evam āhaṁsu : āgametha āvuso yāva vibhāyati. sace
yāgu bhavissati, pivissatha, sace bhattam bhavissati, bhuñji-
ssatha, sace khādaniyam bhavissati, khādissatha, no ce bha-
vissati yāgu vā bhattam vā khādaniyam vā, piṇḍāya caritvā
bhuñjissathā 'ti. evam pi kho te bhikkhū bhikkhūhi vucca-
mānā rodant' eva : yāgum detha, bhattam detha, khādani-
yam dethā 'ti, senāsanam ûhananti pi ummihanti pi. ||4||
assosi kho bhagavā rattiyā pacceūsasamayaṁ pacceūṭṭhāya dā-
rakasaddam, sutvāna āyasmantam Ānandaṁ āmantesi :
kiṁ nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā
Ānando bhagavato etam attham ārocesi. saccam kira bhi-
kkhave bhikkhū jānam ūnavisativassam puggalam upasampā-
dentiti. saccam bhagavā. vigarahi buddho bhagavā : ka-
tham hi nāma te bhikkhave moghapurisā jānam ūnavisati-
vassam puggalam upasampādessanti. ||5|| ūnavisativasso
bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya
piṇāsāya dāmsamakasavātātapasirimspasamphassānam dur-
uttānam durāgatānam vacanapathānam uppannānam sāri-
kānam vedanānam dukkhānam tibbānam kharānam katu-
kānam asātānam amanāpānam pāṇakarānam anadhibhāsaka-
jātiko hoti. visativasso kho bhikkhave puggalo khamo hoti
sītassa uṇhassa . . . pāṇaharānam adhibhāsakajātiko hoti. n'
etam bhikkhave appasannānam vā paśdāya pasannānam vā
bhiyyobhāvāya. vigarahitvā dhammikatham katvā bhikkhū
āmantesi : na bhikkhave jānam ūnavisativasso puggalo
upasampādetabbo. yo upasampādeyya, yathādhammo kāre-
tabbo 'ti. ||6||**49**||

tena kho pana samayena aññatarām kulaṁ ahivātakaro-
gena kālamkatam hoti, tassa pitāputtakā sesā honti, te bhi-
kkhūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so
dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca :
mayham pi tāta dehi, mayham pi tāta dehīti. manussā

ujjhāyanti khīyanti vipācenti: abrahmacārino ime samanā Sakyaputtiyā, ayaṁ dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave ūnapannarasa vasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||50||

tena kho pana samayena āyasmato Ānandassa upatthā-kakulam saddham pasannam ahivātakarogena kālamkataṁ hoti, dve ca dārakā sesā honti, te porānakena āciṇṇakappena bhikkhū passitvā upadhvānti, bhikkhū apasādenti. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahosi: bhagavulā paññattāpi na ūnapannarasa vasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasa vassā. kena nu kho upāyena imo dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. ussahanti pana to Ānanda dārakā kāke uttepetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmīm niḍāne etasmīm pakaraṇe dhammikathān katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasa vassam dārakan kākuṭṭepakam pabbājetun ti. ||1||51||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa dve sāmaṇerā honti Kanḍako ca Mahako ca, te aññamaññam dūscesum. bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma sāmanerā evarūpam anācāram acūrissanti. bhagavato etam attham ārocesum. na bhikkhave eneka dve sāmanerā upatthāpetabbā. yo upatthāpeyya, āpatti dukkaṭassā 'ti. ||1||52||

tena kho pana samayena bhagavā tath' eva Rājagaha vassam vasi, tattha hemantam, tattha gimham. manussā ujjhāyanti khīyanti vipācenti: āhundarikā samanānam Sakyaputtiyānam disā andhakārā, na imesam disā pakkhāyanti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. ||1|| atha kho bhagavā āyasmantaṁ Ānandaṁ āmantesi: gacchānanda apāpuraṇam adā-

ya anupariveniyam bhikkhūnam ārocehi : icchat' āvuso bhagavā Dakkhināgirīm cārikām pakkamitum. yassā-yasmato attho, so āgacchatū 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇam ādāya anupariveniyam bhikkhūnam ārocesi : icchat' āvuso bhagavā Dakkhināgirīm cārikām pakkamitup. yassāyasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evam āhamsu : bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum. tattha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati. sace amhākāmācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākāmācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā no āvuso Ānanda paññāyissatīti. ||3|| atha kho bhagavā ogaṇena bhikkhusamghena Dakkhināgirīm cārikām pakkāmi. atha kho bhagavā Dakkhināgirisimī yathābhīrantam viharitvā punad eva Rājagahañ paccāgacchi. atha kho bhagavā āyasmantañ Ānandañ āmantesi : kiñ nu kho Ānanda tathāgato ogaṇena bhikkhusamghena Dakkhināgirīm cārikām pakkanto 'ti. atha kho āyasmā Ānando bhagavato etam atthañ ārocesi. atha kho bhagavā etasmiñ nidāne etasmiñ pakaraṇe dhammikathañ katvā bhikkhū āmantesi: anujānāmi bhikkhave vyattena bhikkhunā paṭibalena pañca vassāni nissāya vatthum, avyattena yāvajīvañ. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam : na asekhenā sīlakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcaḥ aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam : asekhenā . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcaḥ aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcaḥ aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcaḥ aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam : saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcaḥ
 aṅgehi samannāgatena bhikkhunā anissitena vatthabbam.
 ||6|| aparehi pi . . . na anissitena vatthabbam: adhisile
 . . . (=I. 36, 8) . . . imehi kho . . . na anissitena va-
 tthabbam. pañcahi . . . anissitena vatthabbam: na adhisile
 . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam.
 ||7|| aparehi pi . . . na anissitena vatthabbam: āpattim
 . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vattha-
 bbam. pañcahi . . . anissitena vatthabbam: āpattim . . .
 (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8||
 aparehi pi . . . na anissitena vatthabbam: āpattim . . .
 (=I. 36, 16) . . . ûnapañcavasso hoti. imehi kho . . . na
 anissitena vatthabbam. pañcahi . . . anissitena vatthabbam:
 āpattim . . . (=I. 36, 17) . . . pañcavasso vā hoti ati-
 rekapañcavasso vā. imehi kho . . . anissitena vatthabbam.
 ||9|| chahi . . . na anissitena vatthabbam: na asekheṇa
 . . . (=I. 37, 1) . . . ûnapañcavasso hoti. imehi kho bli-
 kkhave chah' aṅgehi samannāgatena bhikkhunā na anissite-
 na vatthabbam. chahi . . . anissitena vatthabbam: asekhe-
 na . . . (=I. 37, 2) . . . pañcavasso vā hoti atirekapañcav-
 asso vā. imehi kho . . . anissitena vatthabbam. ||10||
 aparehi pi bhikkhave chah' aṅgehi . . . na anissitena va-
 tthabbam: assaddho . . . (=I. 37, 5) . . . ûnapañcavasso
 hoti. imehi kho . . . na anissitena vatthabbam. chahi
 . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . .
 pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . .
 anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena
 vatthabbam: adhisile . . . (I. 37, 7) . . . ûnapañcavasso
 hoti. imehi kho . . . na anissitena vatthabbam. chahi . . .
 anissitena vatthabbam: na adhisile . . . (=I. 37, 8) . . . pañ-
 cavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissi-
 tena vatthabbam. ||12|| aparehi pi . . . na anissitena va-
 tthabbam: āpattim . . . (=I. 37, 13) . . . ûnapañcavasso
 hoti. imehi kho . . . na anissitena vatthabbam. chahi
 . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . .
 pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . .
 anissitena vatthabban ti. ||13||**53**

abhayûvarabhâṇavâram niṭhitam.

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Kapilavatthu tena cārikam pakkāmi. anupubbena cārikam caramāno yena Kapilavatthu tad avasari. tatra sudam bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. atha kho bhagavā pubbañhasamayam nivāsetvā pattaçivaram adāya yena Suddhodanassa Sakkassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. -atha kho Rāhulamātā devī Rāhula-kumāram etad avoca: eso te Rāhula pitā, gacchassu dāyajjam yācāhīti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasamkami, upasamkamitvā bhagavato purato aṭṭhāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utṭhāyāsanā pakkāmi. atha kho Rāhulo kumāro bhagavantam pīṭhitō-pīṭhitō anubandhi dāyajjam me samaṇa dehi, dāyajjam me samaṇa dehīti. atha kho bhagavā āyasmantam Sāriputtam āmantesi: tena hi tvam Sāriputta Rāhulakumāram pabbājehīti. kathāham bhante Rāhulakumāram pabbājemīti. ||2|| atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave tīhi saraṇagamanehi sāmaṇerapabbajam. evañ ca pana bhikkhave pabbājetabbo: paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsañ uttarāsañgañ kārāpetvā bhikkhūnañ pādo vandāpetvā ukkuṭikam nisidāpetvā añjalim pagganhāpetvā evam vadehīti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, samgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi samgham saraṇam gacchāmiti. anujānāmi bhikkhave imehi tīhi saraṇagamanehi sāmaṇerapabbajjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāram pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Suddhodano Sakko bhagavantam etad avoca: ekāham bhante bhagavantam varañ yācāmīti. atikkantavarā kho Gotama tathāgata 'ti. yañ ca bhante kappati yañ ca anavajjan ti. vadehi Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakam dukkham ahosi, tathā Nande, adhimattam Rāhule. putta-

pemam bhante chavim chindati, chavim chetvā cammam chindati, cammam chetvā maṃsam chindati, maṃsam chetvā nhārum chindati, nhārum chetvā atṭhim chindati, atṭhim chetvā atṭhimiñjam āhacca tiṭṭhati. sādhu bhante ayyā ananūñātam mātāpitūhi puttam na pabbājeyyun ti. ||5|| atha kho bhagavā Suddhodanam Sakkam dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi. atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapiro samuttejito sampaham̄sito uṭṭhayāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasminpi nidāne etasminpi pakāraṇe dhammikatham katvā bhiikkhū āmantesi: na bhikkhave ananūñāto mātāpitūhiutto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||6|| **54**

atha kho bhagavā Kapilavatthusmīm yathābhīrantam vihariūvā yena Sāvatthi tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Sāvatthi tad avasari. tatra sudān bhagavā Sāvatthiyam viharati Jetavane Anātha-piṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upaṭṭhākulaṁ āyasmato Sāriputtassa santike dārakam pāhesi imaṇ dārakam thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi: bhagavatā sikkhāpadam paññattam na ekena dve sāmaṇerā upaṭṭhāpetabbā 'ti, ayañ ca me Rāhuļo sāmaṇero. katham nu kho mayā patipajjitatban ti. bhagavato etam attham ārocesi. anujā-nāmi bhikkhave vyattena bhikkhunā patibalena ekena dvo sāmaṇere upaṭṭhāpetum, yāvatake vā pana ussahati ovaditum anusāsitum, tāvatake upaṭṭhāpetun ti. ||1|| **55**||

atha kho sāmaṇerānam etad ahosi: kati nu kho amhākam sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam attham ārocesum. anujā-nāmi bhikkhave sāmaṇerānam dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhitum: pāṇātipāṭā verarāṇī, adinnādānā veramanī, abrahmacariyā veramanī, musāvādā veramanī, surāmerayamajapamādaṭṭhānā veramanī, vikālabhojanā veramanī, naccagītavāditavisūkadassanā veramanī, mālā-gandhavilepanadhāraṇamāṇḍanavibhūsaṇatṭhānā

veramañī, uecāsayanamahāsayanā veramañī, jātarū-parajata paṭigga hañā veramañī. anujānāmi bhikkave sāmañerānañ imāni dasa sikkhāpadāni, imesu ca sāmañerehi sikkhitun ti. ||1||**56**||

tena kho pana samayena sāmañerā bhikkhūsu agāravā appatissā asabhāgavuttino viharanti. bhikkhū ujjhāyanti khīyanti vipācenti: kathampi hi nāma sāmañerā bhikkhūsu agāravā appatissā asabhāgavuttino viharissantīti. bhagavato etam atthampi ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgatassa sāmañerassa dāñḍakammañ kātum: bhikkhūnañ alābhāya parisakkati, bhikkhūnañ anatthāya parisakkati, bhikkhūnañ avāsāya parisakkati, bhikkhū akkossati paribhāsatī, bhikkhū bhikkhūhi bhedeti. anujānāmi bhikkhave imehi pañcah' aṅgehi samannāgatassa sāmañerassa dāñḍakammañ kātun ti. ||1|| atha kho bhikkhūnañ etad ahosi: kim nu kho dāñḍakammañ kātabban ti. bhagavato etam atthampi ārocesum. anujānāmi bhikkhave āvaraṇañ kātun ti. tena kho pana samayena bhikkhū sāmañerānañ sabbam samghāramāñ āvaraṇañ karonti. sāmañerā ārāmāñ pavisitum alabhamāñ pakkamanti pi vibbhāmanti pi titthiyesu pi sañkamanti. bhagavato etam atthampi ārocesum. na bhikkhave sabbo samghāramo āvaraṇañ kātabbo. yo kareyya, āpatti dukkaṭassā. anujānāmi bhikkhave yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇañ kātun ti. ||2|| tena kho pana samayena bhikkhū sāmañerānañ mukhadvārakam āhāram āvaraṇañ karonti. manussā yāgupānam pi samghabbattam pi karontā sāmañere evam vadanti: etha bhante yāgum pivatha, etha bhante bhattam bhuñjathā 'ti. sāmañerā evam vadanti: nāvuso labbhā, bhikkhūhi āvaraṇañ katan ti. manussā ujjhāyanti khīyanti vipācenti. kathampi hi nāma bhaddantā sāmañerānañ mukhadvārakam āhāram āvaraṇañ karissantīti. bhagavato etam atthampi ārocesum. na bhikkhave mukhadvārako āhāro āvaraṇañ kātabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||3||
dāñḍakammavatthum niṭṭhitam. ||**7**||

tena kho pana samayena chabbaggyā bhikkhū upa-

jjhāye anāpucchā sāmañerānam āvaraṇam karonti. upajjhāyā gavesanti katham nu kho amhākam sāmañerā na dissantīti. bhikkhū evam āhamsu: chabbaggiyehi āvuso bhikkhūhi āvaraṇam katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākam sāmañerānam āvaraṇam karissantīti. bhagavato etam attham ārocesum. na bhikkhave upajjhāye anāpucchā āvaraṇam kātabbam. yo kareyya, āpatti dukkaṭassā 'ti.
||1||58||

tena kho pana samayena chabbaggiyā bhikkhū therānam bhikkhūnam sāmañere apalālenti. therā sāmañi danta-kattham pi mukhodakam pi gañhantā kilamanti. bhagavato etam attham ārocesum. na bhikkhave aññassa parisā apalālatabbā. yo apalāleyya, āpatti dukkaṭassā 'ti. ||1||59||

tena kho pana samayena āyasmato Upandasssa Sa-kyaputtassa Kaṇḍako nāma sāmañero Kaṇḍakam nāma bhikkhunīm dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma sāmañero evarūpam anācāram ācarissatīti. bhagavato etam attham ārocesum. anujānāmī bhikkhave dasah' aṅgehi samannāgatam sāmañeram nāsetum: pāṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaññam bhāsatī, dhammassa avaññam bhāsatī, saṃghassa avaññam bhāsatī, micchādiṭṭhiko hoti, bhikkhunīdūsako hoti. anujānāmī bhikkhave imchi dasah' aṅgehi samannāgatam sāmañeram nāsetun ti. ||1||60||

tena kho pana samayena aññataro pañḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasamkamitvā evam vadeti: etha mām āyasmanto dūsethā 'ti. bhikkhū apasādenti: nassa pañḍaka, vinassa pañḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligalle sāmañero upasamkamitvā evam vadeti: etha mām āvuso dūsethā 'ti. sāmañerā apasādenti: nassa pañḍaka, vinassa pañḍaka, ko tayā attho 'ti. so sāmañerchi apasādito haththibhañde assabhañde upasamkamitvā evam vadeti: etha mām

âvuso dûsethâ 'ti. hatthibhândâ assabhanđâ dûsesum. ||1|| te ujjhâyanti khîyanti vipâcenti: pañdakâ ime samañâ Sakyaputtiyâ, ye pi imesam na pañdakâ, te pi pañdake dûsentî. evam ime sabbeva abrahmacârino 'ti. assosum kho bhikkhû hatthibhândânam assabhanđânam ujjhâyantânam khîyantânam vipâcentânam. atha kho te bhikkhû bhagavato etam atthañ ârocesum. pañdako bhikkhave anupasampanno na upasampâdetabbo, upasampanno nâsetabbo 'ti. ||2||**61**||

tena kho pana samayena aññataro purânakulaputto khînakolañño sukhumâlo hoti. atha kho tassa purânakulaputtassa khînakolaññassa etad ahosi: aham kho sukhumâlo na pañibalo anadhigatañ vâ bhogam adhigantum adhigatañ vâ bhogam phâtikâtum. kena nu kho aham upâyena sukhañ ca jîveyyam na ca kilameyyan ti. atha kho tassa purânakulaputtassa khînakolaññassa etad ahosi: ime kho samañâ Sakyaputtiyâ sukhasilâ sukhasamâcârâ subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yañ nûnâham sâmam pâtacîvaram patiyâdetvâ kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ ârâmam gantvâ bhikkhûhi saddhiñ samvaseyyan ti. ||1|| atha kho so purânakulaputto khînakolañño sâmam pâtacîvaram patiyâdetvâ kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ ârâmam gantvâ bhikkhû abhivâdeti. bhikkhû evam âhamsu: kativasso 'si tvam âvuso 'ti. kiñ etam âvuso kativasso nâmâ 'ti. ko pana te âvuso upajjhâyo 'ti. kiñ etam âvuso upajjhâyo nâmâ 'ti. bhikkhû âyasmantan Upâlim etad avocum: iñghâvuso Upâli imam pabbajitam anuyuñjâhîti. ||2|| atha kho so purânakulaputto khînakolañño âyasmatâ Upâlinâ anuyuñjijamâno etam atthañ ârocesi. âyasmâ Upâli bhikkhûnam etam atthañ ârocesi. bhikkhû bhagavato etam atthañ ârocesum. theyya samvâsako bhikkhave anupasampanno na upasampâdetabbo, upasampanno râsetabbo. titthiyapakkantako bhikkhave anupasampanno na upasampâdetabbo, upasampanno nâsetabbo 'ti. ||3||**62**||

tena kho pana samayena aññataro nâgo nâgayoniyâ atî-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho aham upāyena nāgayoniyā ca parimuceyyam khippañ ca manussattam paṭilabheyyan ti. atha kho tassa nāgassa etad ahosi : ime kho samanā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho aham samañesu Sakyaputtiyesu pabbajeyyam, evāham nāgayoniyā ca parimuceyyam khippañ ca manussattam paṭilabheyyan ti. ||1|| atha kho so nāgo māṇavakanṇēna bhikkhū upasamkamitvā pabbajjam yāci. tam bhikkhū pabbajesum upasampādesum. tena kho pana samañena so nāgo aññatarena bhikkhunā saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamaṇam paccuṭṭhāya ajjhokāse cañkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissattho niddam okkami. sabbo vihāro ahiñā puṇṇo, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāram pavisissāmīti kavāṭam panāmento addasa sabbam vihāram ahiñā puṇṇam, vātapānehi bhoge nikkhante. disvāna bhīto vissaram akāsi. bhikkhū upadhāvitvā tam bluikkhum etad avocum : kissa tvam āvuso vissaram akāsti. ayam āvuso sabbo vihāro ahiñā puṇṇo, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhītvā sake āsane nisidi. bhikkhū evam āhaṇsu : ko 'si tvam āvuso 'ti. aham bhante nāgo 'ti. kissa pana tvam āvuso evarūpam akāsti. atha kho so nāgo bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesun. ||3|| atha kho bhagavā etasmīm nidaññe etasmīm pakaraṇe bhikkhusaṅgham sannipātāpetvā tam nāgam etad avoca : tumhe khv attha nāgā avirūḍhi-dhammā imasmiñ dhammadvinayo. gaccha tvam nāga tatth' eva cātuddase pannaraso aṭṭhamiyā ca pakkhassa uposatham upavasa, evam tvam nāgayoniyā ca parimuccissasi khippañ ca manussattam paṭilabhißasīti. atha kho so nāgo avirūḍhidhammo kirāham imasmiñ dhammadvinaye 'ti dukkhī dummano assūni pavattayamāno vissaram kuritvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajātiyā methunam dhammadam paṭisevati, yadā ca vissattho niddam okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||5||**63**||

tena kho pana samayena aññataro māṇavako mātarām jīvitā voropesi. so tena pāpakena kammena atṭiyati harāyati jigucchati. atha kho tassa māṇavakassa etad ahosi : kena nu kho aham upāyena imassa pāpassa kammassa nikkhantim kareyyan ti. atha kho tassa māṇavakassa etad ahosi : ime kho samañā Sakyaputtiyā dhammadārino sama-cārino brahmācārino saccavādino sīlavanto kalyāṇadhammā. sacē kho aham samañesu Sakyaputtiyesu pabbajeyyam, evāham imassa pāpassa kammassa nikkhantim kareyyan ti. ||1|| atha kho so māṇavako bhikkhū upasamkamitvā pabbajjam yāci. bhikkhū āyasmantam Upālini etad avocum : pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iñghāvuso Upāli imam māṇavakanam anuyuñjāhīti. atha kho so māṇavako āyasmatā Upālinā anuyuñjiyamāno etam attham ārocesi. āyasmā Upāli bhikkhūnaṁ etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. mātughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||2||**64**||

tena kho pana samayena aññataro māṇavako pitaram jīvitā voropesi. so tena pāpakena kammena . . . (=I. **64**, 1, 2) . . . bhikkhū bhagavato etam attham ārocesum. pitughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||1||**65**||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvatthiṁ addhānamaggapatiṇnā honti. antarā magge corā nikkhāmitvā ekacce bhikkhū acchindim̄su, ekacce bhikkhū hanim̄su. Sāvatthiyā rājabhaṭā nikkhāmitvā ekacce core aggahesum, ekacce corā palāyim̄su. ye te palāyim̄su, te bhikkhūsu pabbajim̄su, ye te gahitā, te vadhyā onīyanti. ||1|| addasam̄su kho te pabbajitā te core vadhyā onīyamāne, disvāna evam āham̄su : sādhū kho mayam palāyimhā, sacāca mayam gayheyyāma, mayam pi evam eva haññeyyā-

mā 'ti. bhikkhū evam āhamṣu: kim pana tumhe āvuso
akatthā 'ti. attha kho te pabbajitā bhikkhūnam etam
attham ārocesum. bhikkhū bhagavato etam attham āro-
cesum. arahanto ete bhikkhave bhikkhū. arahantaghā-
tako bhikkhave anupasampanno na upasampādetabbo, upa-
sampanno nāsetabbo 'ti. ||2|| **66**||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā
Sāvatthim addhānamaggapatiṇḍanā honti. antarā maggo
corā nikkhāmitvā ekaccā bhikkhuniyo acchindimṣu, ekaccā
bhikkhuniyo dūsesum. Sāvatthiyā rājabhaṭā . . . (=I, 66,
1. 2) . . . bhikkhū bhagavato etam attham ārocesum. bhi-
kkhunidūsako bhikkave anupasampanno na upasampā-
detabbo, upasampanno nāsetabbo. saṃghabhedako bhi-
kkhave anupasampanno na upasampādetabbo, upasampanno
nāsetabbo. lohituppādako bhikkhave anupasampanno na
upasampādetabbo, upasampanno nāsetabbo 'ti. ||1|| **67**||

tena kho pana samayena aññataro ubhatovyañjanako bhi-
kkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato
etam attham ārocesum. ubhatovyañjanako bhikkhave
anupasampanno na upasampādetabbo, upasampanno nāse-
tabbo 'ti. ||1|| **68**||

tena kho pana samayena bhikkhū anupajjhāyakam upa-
samplānti. bhagavato etam attham ārocesum. na bhi-
kkhave anupajjhāyako upasampādetabbo. yo upasampā-
deyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena
bhikkhū saṃghena upajjhāyena upasampālenti. bhagavato
etam attham ārocesum. na bhikkhave saṃghena upa-
jjhāyena upasampādetabbo. yo upasampādeyya, apatti
dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū ga-
ṇena upajjhāyena upasampālenti. bhagavato etam attham
ārocesum. na bhikkhave gaṇena upajjhāyena upasampā-
detabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena
kho pana samayena bhikkhū pañcakupajjhāyena upasampā-
lenti — gha —, theyyasamvāsakupajjhāyena upasampā-
lenti, titthiyapakkantakupajjhāyena up, tiracchānagatupajjhā-

yena up., mātughatakupajjhāyena up., pitughātakupajjhāyena up., arahantaghātakupajjhāyena up., bhikkhunidūsakupajjhāyena up., saṃghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyanājanakupajjhāyena upasampādenti. bhagavato etam atthām ārocesum. na bhikkhave pañdakupajjhāyena upasampādetabbo, na theyyasamvāsakupajjhāyena upasampādetabbo . . . na ubhatovyanājanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| 69||

tena kho pana samayena bhikkhū apattakam upasampādenti. hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvaraṅkam upasampādenti. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave acīvaraṅkam upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvaraṅkam upasampādenti. naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave apattacīvaraṅkam upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādenti. upasampanne pattam paṭiharanti, hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave yācitakena pattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādenti. upasampanne cīvaraṅkam paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādenti. upasampanne pa-

ttacivaram patiharanti, naggā hatthesu piñdāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthāpi ārocesum. na bhikkhave yācītakena pattaçivarena upasampādetabbo. yo upasampādeyā, āpatti dukkaṭassā 'ti. ||6||**70**|| na upasampādetabbakavīsativāram niṭhitam.

tena kho pana samayena bhikkhū hatthacchinnaṁ pabbājenti — gha —, pādacchinnaṁ pabbājenti, hatthapādacochinnaṁ p., kaṇṇacchinnaṁ p., nāsacchinnaṁ p., kaṇṇanāsacchinnaṁ p., aṅgulicchinnaṁ p., alacchinnaṁ p., kaṇḍaracchinnaṁ p., phaṇahatthakam p., khujjam p., vāmanam p., galagandīm p., lakkhaṇāhatam p., kasāhataṁ p., likhitakaṁ p., sīpadīm p., pāparogim p., parisadūsakam p., kāṇam p., kuṇīm p., khañjam p., pakkhahatam p., chinniriyāpatham p., jarādubbalam p., andham p., mūgaṇ p., badhiram p., andhamūgaṇ p., andhabadhiram p., mūgababdhiram p., andhamūgababdhiram pabbājenti. bhagavato etam atthāpi ārocesum. ||1|| na bhikkhave hatthacchinno pabbājetabbo, na pādacchinno pabbājetabbo . . . na andhamūgababdhiro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2|| na pabbājetabbadvattimśavāram niṭhitam. ||71||

dāyajjabhānavāram niṭhitam navamam.

tena kho pana samayena chabbaggyā bhikkhū alajjīnam nissayaṁ denti. bhagavato etam atthāpi ārocesum. na bhikkhave alajjīnam nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjīnam nissāya vasanti, te pi na cirass' eva alajjino honti pāpabhikkhū. bhagavato etam atthāpi ārocesum. na bhikkhave alajjīnam nissāya vatthabbam. yo vaseyya, āpatti dukkaṭassā 'ti. ||1|| atha kho bhikkhūnam etad ahosi: bhagavatā paññattam na alajjīnam nissayo dātabbo, na alajjīnam nissāya vatthabban ti. kathaṁ nu kho mayam jāneyyāma lajjīm vā alajjīm vā 'ti. bhagavato etam atthāpi ārocesum. *anujānāmi bhikkhave catūhapañcāhami ḡametum yāva bhikkhusabbhāgatam jānāmīti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattapā na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo addhānamaggapaṭipanno. kathaṁ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṁ ārocesuṁ. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayaṁ alabhamānenā anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññatarāṁ āvāsam upagacchiṁsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahosi: bhagavatā paññattapā na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo gilāno. kathaṁ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṁ ārocesuṁ. anujānāmi bhikkhave gilānena bhikkhunā nissayaṁ alabhamānenā anissitena vatthun ti. ||2|| atha kho tassa gilānu-paṭṭhākassa bhikkhuno etad ahosi: bhagavatā paññattapā na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, ayañ ca bhikkhu gilāno. kathaṁ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṁ ārocesuṁ. anujānāmi bhikkhave gilānu-paṭṭhākena bhikkhunā nissayaṁ alabhamānenā yācīyamānenā anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmiṁ senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattapā na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, araññe viharāmi, mayhañ ca imasmin senāsane phāsu hoti. kathaṁ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṁ ārocesuṁ. anujānāmi bhikkhave āraññeakena bhikkhunā phāsuvihāram sallakkhentena nissayaṁ alabhamānenā anissitena vatthum yadā patirūpo nissayadāyako ḡacchissati, tassa nissāya va-sissāmīti. ||4|| **73** ||

tena kho pana samayena āyasmato Mahākassapassa upasampadapekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi: ḡacchatu Ānando imam anussāvessatīti. āyasmā Ānando evam āha: nāham ussahāmi therassa nāmaṁ gaheṭum, garu me therō

'ti. bhagavato etam attham ārocesum. anujānāmi bhi-kkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadā-pekkhā honti, te vivadanti: aham paṭhamam upasampajjissā-mi, aham paṭhamam upasampajjissāmīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānaṃ therānaṃ upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmī, aham paṭhamam upasampajjissāmīti. therā evaṃ āhamsu: handa mayaṃ āvuso sabbeva ekā-nussāvane karomā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve tayo ekānussāvane kātum, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyenā 'ti. ||3||**74**||

tena kho pana samayena āyasmā Kumārakassapo ga-bbhaviso upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahosi: bhagavatā paññattam na ûnavisati-vasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhaviso. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yañ bhikkhave mātu ku-chismiñ paṭhamam cittam uppānam, paṭhamam viññānam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhavīsaṃ upasampādetun ti. ||1||**75**||

tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pan: bhikkhave pucchitabbo: santi te evarūpā ābādhā kuṭṭham gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaño 'si, na 'si rājabhaṭo, anuññāto 'si mātāpitāhi, pari-puṇṇavīsativasso 'si, paripūṇnan te pattacīvaraṇ, kiṁnāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vithāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsītvā pacchā antarāyi-

ko dhamme puchitun ti. ||2|| tatth' eva samghamajjhe anusâsanti, upasampadâpekkhâ tath' eva vitthâyanti, mañkû honti, na sakkonti vissajjetum. bhagavato etam attham̄ ârocesum. anujânâmi bhikkhave ekamantam̄ anusâsitvâ samghamajjhe antarâyike dhamme puchitum. evañ ca pana bhikkhave anusâsitabbo : pañhamam̄ upajjhamañ gâhâpetabbo, upajjhamañ gâhâpetvâ pattacivaram̄ âcikkhitabbam̄, ayan te patto, ayam samghâti, ayam uttarâsañgo, ayam antaravâsako, gaccha amumhi okâso titthâhîti. ||3|| bâlâ avyattâ anusâsanti, anusiñthâ upasampadâpekkhâ vitthâyanti, mañkû honti, na sakkonti vissajjetum. bhagavato etam attham̄ ârocesum. na bhikkhave bâlena avyattena anusâsitabbo. yo anusâseyya, âpatti dukkaṭassa. anujânâmi bhikkhave vyattena bhikkhunâ pañibalena anusâsitun ti. ||4|| asammatâ anusâsanti. bhagavato etam attham̄ ârocesum. na bhikkhave asammatena anusâsitabbo. yo anusâseyya, âpatti dukkatassâ 'ti. anujânâmi bhikkhave sammatena anusâsitum. evañ ca pana bhikkhave sammannitabbo : attanâ 'va attânâm sammannitabbam̄ parena vâ paro sammannitabbo. kathañ ca attanâ 'va attânâm sammannitabbam̄. vyattena bhikkhunâ pañibalena samgho ñâpetabbo : suñâtu me bhante samgho. itthannâmo itthannâmassa âyasmato upasampadâpekkho. yadi samghassa pattakallam, aham̄ itthannâmam̄ anusâseyyan ti. evam̄ attanâ 'va attânâm sammannitabbam̄. ||5|| kathañ ca parena paro sammannitabbo. vyattena bhikkhunâ pañibalena samgho ñâpetabbo : suñâtu me bhante samgho. itthannâmo itthannâmassa âyasmato upasampadâpekkho. yadi samghassa pattakallam, itthannâmo itthannâmam̄ anusâseyyâ 'ti. evam̄ parena paro sammannitabbo. ||6|| tena sammamatena bhikkhunâ upasampadâpekkho upasañkamitvâ evam assa vacanîyo : sunâsi itthannâma. ayam te saccakâlo bhûtakâlo. yam̄ jâtam̄ tam̄ samghamajjhe puchante santam̄ atthiti vattabbam̄, asantam̄ n' atthiti vattabbam. mâ kho vitthâsi, mâ kho mañku ahosi. evan tam̄ puchissan ti : santi te evarûpâ âbâdhâ . . . konâmo te upajjhâyo 'ti. ||7|| ekato âgacchanti. na ekato âgantabbam̄. anusâsakena pañhamataram̄ âgantvâ samgho ñâpetabbo : suñâtu me bhante samgho. itthannâmo itthannâmassa âyasmato upasampadâ-

pekkho. anusīttho so mayā. yadi samghassa pattakallam, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekāmsam uttarāsaṅgañ kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisidāpetvā añjalin paggañhāpetvā upasampadan yācāpetabbo: samgham bhante upasampadan yācāmi, ullumpatu mām bhante samgho anukampam upādāya, dutiyam pi bhante . . . , tatiyam pi bhante samgham upasampadan yācāmi, ullumpatu mām bhante samgho anukampam upādāyā 'ti. ||8|| vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. ayan itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pattakallam, aham itthannāmam antarāyike dhamme puccheyyan ti. sunāsi itthannāma. ayan te saccakālo bhūtakālo. yan jātam tam pucchāmi. santam atthīti vattabbam, asantam n' atthīti vattabbam. santi te evarūpā abādhā . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. ayan itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇḍ' assa paccacivaram. itthannāmo samgham upasampadan yācati itthannāmena upajjhāyena. yadi samghassa pattakallam, samgho itthannāmam upasampadeyya itthannāmena upajjhāyena. esā natti. ||10|| sunātu me bhante samgho. ayan itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇḍ' assa paccacivaram. itthannāmo samgham upasampadan yācati itthannāmena upajjhāyena. samgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassa āyasmato khāmati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khāmati, so bhāseyya. ||11|| dutiyam pi etam attham vadāmi: sunātu me . . . tatiyam pi etam attham vadāmi: sunātu me . . . yassa na khāmati, so bhāseyya. upasampanno sanghena itthannāmo itthannāmena upajjhāyena. khāmati samghassa, ta-smā tuṇhī, e am etam dhārayāmīti. ||12||**76**|| upasampa-dākammam niṭhitam.

* tāvad eva chāyā metabbā, utupamāṇam ācikkhitabbañ, divasabhāgo ācikkhitabbo, samgīti ācikkhi-

tabbā, cattāro nissayā acikkhitabbā: piṇḍiyālopa bhōjanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo, atirekalābho saṃghabhattam uddesabhattam nimantanam salākabhattam pakkhikam uposathikam pāṭipadikam. pañcukūla cīvaraṇam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho khomam kappasikam koseyyam kambalam sānam bhaṅgam. rukkhāmūla senāsanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho vihāro addhayogo pāśādo hammiyam guhā. pūtimuttabhesajjam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho sappi navanītam telam madhu phāṇitan ti. ||1||77|| cattāro nissayā niṭṭhitā.

tena kho pana samayena bhikkhū aññataram bhikkhuṇi upasampādetvā ekakam ohāya pakkamimṣu. so pacchā eka ko ḡacchanto antarā magge purāṇadutiyikāya samāgacchi. sā evam āha: kiṁ dāni pabbajito 'sīti. āma pabbajito 'mhitī. dullabho kho pabbajitānam methuno dhammo, ehi methunam dhammam paṭisevā 'ti. so tassā methunam dhammam paṭisevitvā cirena ḡamāsi. bhikkhū evam āhamṣu: kissa tvam āvuso evam ciram akāsīti. ||1|| atha kho so bhikkhu bhikkhūnām etam athamārōcesi. bhikkhū bhagavato etam athamārōcesum. anujānāmi bhikkhave upasampādetvā dutiyam dātum cattāri ca akaraṇīyāni acikkhitum: upasampannena bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu methunam dhammam paṭisevati, assamāno hoti asakyaputtiyo. seyyathāpi nāma puriso sisacchinno abhabbo tena sarīrabandhanena jīvitum, evam eva bhikkhu methunam dhammam paṭisevitvā assamāno hoti asakyaputtiyo, tam te yāvajīvam akaraṇīyam. ||2|| upasampannena bhikkhunā adinnam theyyasamkhātam na ādātabbam antamaso tīṇasalākam upādāya. yo bhikkhu pādām vā pādārahām vā atirekapādām vā adinnam theyyasamkhātam ādiyati, assamāno hoti asakyaputtiyo. seyyathāpi nāma pañcupalāso bandhanā pamutto abhabbo harittāya, evam eva bhikkhu pādām vā pādārahām vā atirekapādām vā adinnam theyyasamkhātam ādiyitvā assamāno hoti asakyaputtiyo, tam te

yāvajīvam akaraṇīyam. || 3 || upasampannena bhikkhunā sañcicca pāno jīvitā no voropetabbo antamaso kunthakipillikam upādāya. yo bhikkhu sañcicca manussaviggaham jīvitā voropeti antamaso gabbhapātanaṃ upādāya, assamāno hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appatisandhikā hoti, evam eva bhikkhu sañcicca manussaviggaham jīvitā voropetvā assamaṇo hoti asakyaputtiyo, tam te yāvajīvaṇi akaraṇīyam. || 4 || upasampannena bhikkhunā uttarimanussadhamma na ullapitabbo antamaso suññāgāre abhiramāmīti. yo bhikkhu pāpiccho icchāpakato asantaṇi abhūtaṇi uttarimanussadhammaṇi ullapati jhānaṇi vā vimokkhaṇi vā samādhīṇi vā samāpattiṇi vā maggāṇi vā phalaṇi vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūlhiyā, evam eva bhikkhu pāpiccho icchāpakato asantaṇi abhūtaṇi uttarimanussadhammaṇi ullapitvā assamaṇo hoti asakyaputtiyo, tam te yāvajīvam akaraṇīyan ti. || 5 ||

cattāri akaraṇīyāni niṭṭhitāni. || 78 ||

tena kho pana samayena aññataro bhikkhu āpattiyā adassane ukkhittako vibbhāmi, so puna paccāgantvā bhikkhū upasampadāṇi yāci. bhagavato etam atthaṇi ḫrocesuṇi. idha pana bhikkhave bhikkhu āpattiyā adassane ukkhittako vibbhāmati, so puna paccāgantvā bhikkhū upasampadāṇi yācati. so evam assa vacutuṇyo: passissasi taṇi āpattin ti. sac' āhaṇi passissāmīti pabbājetabbo, sac' āhaṇi na passissāmīti na pabbājetabbo. || 1 || pabbājetvā vattabbo passissasi taṇi āpattin ti. sac' āhaṇi passissāmīti osāretabbo, sac' āhaṇi na passissāmīti na osāretabbo. osāretvā vattabbo passasi taṇi āpattin ti. saco passati, ice etāṇi kusalāṇi, no ce passati, labbhamāṇāya sāmaggiyā puna ukkhipitabbo, labbhamāṇāya sāmaggiyā anāpatti sambhoge samvāse. || 2 || idha pana bhikkhave bhikkhu āpattiyā appatikamme ukkhittako vibbhāmati, so puna paccāgantvā bhikkhū upasampadāṇi yācati. so evam assa vacanīyo: paṭikārissasi taṇi āpattin ti. sac' āhaṇi paṭikārissāmīti pabbāje-

tabbo, sac' āham na paṭikarissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmīti upasampādetabbo, sac' āham na paṭikarissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmīti osāretabbo, sac' āham na paṭikarissāmīti na osāretabbo. osāretvā vattabbo paṭikarohi tam āpattin ti. sace paṭikaroti, icc etam kusalam, no ce paṭikaroti, labbhāmānāya sāmaggiyā puna ukkhipitabbo, alabbhāmānāya sāmaggiyā anāpatti sambhogē samvāse. ||3|| idha pana bhikkhave bliikkhu pāpikāya ditthiyā appatinissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṇi yācati. so evam assa vācanīyo : patinissajjissasi tam pāpikam ditthin ti. sac' āham patinissajjissāmīti pabbājetabbo, sac' āham na patinissajjissāmīti na pabbājetabbo. pabbājetvā vattabbo patinissajjissāmīti tam pāpikam ditthin ti. sac' āham patinissajjissāmīti upasampādetabbo, sac' āham na patinissajjissāmīti na upasampādetabbo. upasampādetvā vattabbo patinissajjissāmīti tam pāpikam ditthin ti. sac' āham patinissajjissāmīti osāretabbo, sac' āham na patinissajjissāmīti na osāretabbo. osāretvā vattabbo patinissajjāhi tam pāpikam ditthin ti. sace patinissajjati, icc etam kusalam, no ce patinissajjati, labbhāmānāya sāmaggiyā puna ukkhipitabbo, alabbhāmānāya sāmaggiyā anāpatti sambhogē samvāse 'ti. ||4|| 79 ||

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānam sukhāvahē
niggahe ca pāpicchānam lajīnaṇ paggaheṣu ca|
sāsaṇāḍhāraṇe c'eva sabbaññujinagocare
anaññavisaye kheme supaññatte asaṁsaye|
khandhake vinaye c'eva parivāre ca mātike
yathathkārī kusalo paṭipajjati yoniso.|
yo gavam na vijānāti na so rakkhati gogaṇam,
evam sīlam ajānanto kim so rakkheyya saṁvaram.|
pamuṭhamhi ca suttante abhidhamme ca tāvade

5 vinaye avinatthamhi puna titthati sāsanam.|
 tasmā samgahaṇahetu uddānaṁ anupubbaso
 pavakkhami yathāññānam, suñatha mama bhāsato.|
 vatthu nidānaṁ āpatti nayā peyyālam eva ca
 dukkaram tam asesetum, nayato tam vijānāthā 'ti.|

bodhi ca, Rājāyatanaṁ, Ajapālo, Sahampati
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi,|
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsaṁ, sabbo, pesesi so, disā,|
 vatthuṁ, Mārehi, tiṁsā ca, Uruvelaṁ, tayo jatī,
 10 agyāgāraṁ, Mahārājā, Sakko, Brahmā ca, kevalā,|
 paññusukhūlaṁ, pokkharaṇī, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pāricchattapuppham āhari,|
 phāliyantu, ujjalantu, vijjhāyantu ca Kassapa,
 nimujjanti, mukhī, megho, Gayā, laṭṭhi ca, Māgadho,|
 Upatisso, Kolito ca, abhiññātā ca, pabbajjaṁ,
 dunnivatthā, panāmanā, kiso lūkho ca brāhmaṇo,|
 anācāraṁ ācarati, udaraṁ, māṇavo, gaṇo,
 vassaṁ, bālehi, pakkanto, dasa vassāni, nissayo,|
 na vattanti, paññāmetuṁ, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchinnaṁ, jaṭi, Sākiyo,|
 Magadhesu pañca ḥāḍhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,|
 lakkhanā, inā, dāso ca, Bhaṇḍuko, Upāli, ahi,
 saddhakulaṁ, Kaṇḍako ca, āhundarikam eva ca,|
 vatthumhi, dārako, sikkhā, viharanti ca, kim nu kho,
 sabbaṁ, mukham, upajjhāye, apalālana-Kaṇḍako,|
 pañḍako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhunī, bhedā, ruhirena ca, vyāñjanam,|
 anupajjhāya—saṁghena, gaṇa-pañḍakā-'pattako,
 20 acīvaraṁ, tadubhayā, yācītena pi ye tayo,|
 hatthā, pādā, hatthapādā, kaṇḍā, nāsā, tadubhayā,|
 • aṅguli, ala-kaṇḍaram, phaṇam, khujjañ ca, vāmanam,|
 galagandī, lakkhanā c' eva, kasā, likhita-sīpadī,
 pāpa-parisadūsañ ca, kāṇam, kuṇīm tath' eva ca,|

khañja-pakkhahatañ c' eva, sacchinnairiyāpatham,
 jarāndha-mūga-badhiram, andhamūgañ ca yam tahiñ,|
 andhabadhiram yañ vuttam, mūgabadhiram eva ca,
 andhamūgabadhirañ ca, alajjinañ ca nissayam,|
 vatthabbañ ca, kataddhānam, yācamānena, pekkhanā,
 25 Agacchantam, vivadenti, ekupajjhāyena, Kassapo,|
 dissanti upasampannā abādhehi ca pīlitā,
 ananusiñthā vitthāyanti, tatth' eva anusāsanā,|
 sañghe pi ca, atho bālo, asammato ca, ekato,
 ullumpatupasampadā, nissayo, ekako, tayo 'ti.|
 imamhi khandhake vatthu ekasatam bāsattati.|

Mahākhandhake uddānam niñthitam pañhamam.

M A H Â V A G G A .

II.

Tena samayena buddho bhagavâ Râjagahe viharati
Gijjhakûte pabbate. tena kho pana samayena añña-
titthiyâ paribbâjakâ cátuddase pannarase atthamiyâ ca
pakkhassa sannipatitvâ dhammañ bhâsanti. te manussâ
upasamkamanti dhammasavanâya. te labhanti añnatitthi-
yesu paribbâjakesu pemañ, labhanti pasâdam, labhanti añna-
titthiyâ paribbâjakâ pakkham. ||1|| atha kho rañño Mâ-
gadhassa Seniyassa Bimbisârassa rahogatassa pa-
tisallinassa evam cetaso parivitakko udapâdi: etarahi kho
añnatitthiyâ paribbâjakâ cátuddase pannarase atthamiyâ ca
pakkhassa sannipatitvâ dhammañ bhâsanti. te manussâ
upasamkamanti dhammasavanâya. te labhanti añnatitthi-
yesu paribbâjakesu pemañ, labhanti pasâdam, labhanti añna-
titthiyâ paribbâjakâ pakkham. Yam nûna ayyâpi cátuddase
pannarase atthamiyâ ca pakkhassa sannipateyyun ti. ||2||
atha kho râjâ Mâgadho Seniyo Bimbisâro yena bhagavâ
ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ
ekamantam nisidi. ekamantam nisinno kho râjâ Mâgadho
Seniyo Bimbisâro bhagavantam etad avoca: idha mayham
bhante rahogatassa paatisallinassa evam cetaso parivitakko
udapâdi: etarahi kho añnatitthiyâ paribbâjakâ . . . atthamiyâ ca
pakkhassa sannipateyyun ti. sâdhu bhante ayyâpi
cátuddase pannarase atthamiyâ ca pakkhassa sannipateyyun
ti. ||3|| atha kho bhagavâ râjânam Mâgadham Seniyam
Bimbisâram dhammiyâ kathâya sandassesi samâdapesi sam-
uttejesi sampaham̄sesi. atha kho râjâ Mâgadho Seniyo
Bimbisâro bhagavatâ dhammiyâ kathâya sandassito samâda-
pito samuttejito sampaham̄sito utthâyâsanâ bhagavantam

abhibhavetvā padakkhiṇam̄ katvā pakkāmi. atha kho bhagavā etasmīm̄ nidāne etasmīm̄ pakaraṇe dhammikatham̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti.
||4||1||

tena kho pana samayena bhikkhū bhagavatā anuññātam̄ cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisidanti. te manussā upasam̄kamanti dhammasavanāya. te ujjhāyanti khīyanti vipācenti: kathaṁ hi nāma samānā Sakyaputtiyā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisidissanti seyyathāpi mūgasudarā. nanu nāma sannipatitehi dhammo bhāsitabbo ‘ti. assosum̄ kho bhikkhū tesam̄ manussānam̄ ujjhāyantānam̄ khīyantānam̄ vipācentānam̄. atha kho te bhikkhū bhagavato etam attham̄ ārocesun. atha kho bhagavā etasmīm̄ nidāne etasmīm̄ pakaraṇe dhammikatham̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammam̄ bhāsitun ti. ||1||2||

atha kho bhagavato rahogatassa patisallinassa evam cetaso parivitakko udapādi: yam nūnāham̄ yāni mayā bhikkhūnam̄ paññattāni sikkhāpadāni tāni nesam̄ pātimokkhuddesam̄ anujāneyam̄, so nesam̄ bhavissati uposathakamman ti. ||1|| atha kho bhagavā sāyanhasamayam̄ patisallānā vuṭṭhito etasmīm̄ nidāne etasmīm̄ pakaraṇe dhammikatham̄ katvā bhikkhū āmantesi: idha mayham̄ bhikkhave rahogatassa patisallinassa evam̄ cetaso parivitakko udapādi: yam nūnāham̄ yāni mayā bhikkhūnam̄ paññattāni sikkhāpadāni tāni nesam̄ pātimokkhuddesam̄ anujāneyam̄, so nesam̄ bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkham̄ uddisitum̄. ||2|| evañ ca pana bhikkhave uddisitabbam̄: vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallam̄, saṃgho uposatham̄ kareyya pātimokkham̄ uddiseyya. kim saṃghassa pubbakiccaṇ pārisuddhim̄ āyasmanto

ārocetha. pātimokkham uddisissāmi, tam sabbeva santā sādhukam suñomā manasikaroma. yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṁ, tuṇhibhāvena kho panāyasmante parisuddhā 'ti vedissāmi. yathā kho pana paccekapuṭṭhassa veyyākaraṇam hoti, evam eva evarūpāya parisāya yāvatatiyam anussāvitam hoti. yo pana bhikkhu yāvatatiyam anussāviyamāne saramāno santim āpattim nāvikareyya, sampajānamusāvād' assa hoti. sampajānamusāvādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā. tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santī āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3|| pātimokkhan ti adīn̄ etam̄, mukham̄ etam̄, pamukham̄ etam̄ kusalānām̄ dhammānām̄, tena vuccati pātimokkhan ti. āyasmanto 'ti piyavacanam̄ etam̄, garuvacanam̄ etam̄, sagārava-sappatissādhivacanam̄ etam̄ āyasmanto 'ti. uddisissāmīti ācikkhissāmi desessāmi paññāpessāmi patṭhapessāmi vivarissāmi vibhajissāmi uttānikarissāmi pakācessāmi. tan ti pātimokkham vuccati. sabbeva santā 'ti yāvatikā tassā parīsāya therā ca navā ca majjhimā ca, etc vuccanti sabbeva santā 'ti. sādhukam suñomā 'ti aṭṭhikatvā manasikatvā subbarū cetasa samannāharāma. manasikaromā 'ti ekaggacittā avikkhittacittā avisāhaṭacittā nisāmema. ||4|| yassa siyā āpattīti therassa vā navassa vā majjhimassa vā pañca-nānām̄ vā āpattikkhandhānām̄ aññatarā āpatti sattannaṁ vā āpattikkhandhānām̄ aññatarā āpatti. so āvikareyyā 'ti so deseyya, so vivareyya, so uttānikareyya, so pakāseyya saṃghamajjhe vā ganamajjhe vā ekapuggale vā. asanti nāma āpatti anajjhāpannā vā hoti āpajjivitvā vā vutthitā. tuṇhī bhavitabban ti adhivāsettabbam̄, na vyāhātabbam̄. parisuddhā 'ti vedissāmīti jānissāmi dhāressāmi. ||5|| yathā kho pana paccekapuṭṭhassa veyyākaraṇam hotīti yathā ekena eko puṭṭho vyākareyya, evam eva tassā parisāya jānitabbam̄ mām puechatiti. evarūpā nāma parisā bhikkhuparisā vuccati. yāvatatiyam anussāvitam hotīti sakim pi anussāvitam hoti dutiyam pi anussāvitam hoti tatiyam pi anussāvitam hoti. saramāno 'ti jānamāno sañjānamāno. santī nāma āpatti • aijjhāpannā vā hoti āpajjivitvā vā avutthitā. nāvikareyyā 'ti na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjho vā gaṇamajjhe vā ekapuggale vā. ||6|| sampajānamusāvād' assa hotīti, sampajānamusāvādo kiṁ hoti. dukkaṭam hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṁ vimokkhānaṁ samādhināṁ samāpattināṁ nekkhammānaṁ nissaraṇānaṁ pavivekānaṁ kusalānaṁ dhammānaṁ adhigamāya antarāyiko. tasmā 'ti tamkāraṇā. saramānenā 'ti jānamānenā sañjānamānenā. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhitukāmena. ||7|| santi nāma āpatti ajjhāpannā vā hoti āpajjītvā vā avutthitā. āvikātabbā 'ti āvikātabbā samghamajjhe vā gaṇamajjho vā ekapuggale vā. āvikatā hi 'ssa phāsu hotiti, kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānaṁ vimokkhānaṁ samādhināṁ samāpattināṁ nekkhammānaṁ nissaraṇānaṁ pavivekānaṁ kusalānaṁ dhammānaṁ adhigamāya phāsu hotīti. ||8||**3**||

tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññāto 'ti devasikam pātimokkhām uddisanti. bhagavato etam attham ārocesum. na bhikkhave devasikam pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathe pātimokkham uddisitun ti. ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa tikkhattum pātimokkhām uddisanti cātuddase pannarase atṭhamiyā ca pakkhassa. bhagavato etam attham ārocesum. na bhikkhave pakkhassa tikkhattum pātimokkhām uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sakim pakkhassa cātuddase vā pannarase vā pātimokkham uddisitun ti. ||2||**4**||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkham uddisanti sakāya-sakāya parisāya. bhagavato etam attham ārocesum. na bhikkhave yathāpa-

risāya pātimokkhamp uddisitabbañ sakāya-sakāya parisāya.
 yo uddiseyya, āpatti dukkatañsa. anujānāmi bhikkhave sam-
 aggānam uposathakamman ti. ||1|| atha kho bhi-
 kkhūnam etad ahosi: bhagavatā paññattam samaggānam
 uposathakamman ti. kittāvatā nu kho sāmaggi hoti, yāvatā
 ekāvāso udāhu sabbā paññavīti. bhagavato etam atthañ ḍa-
 cesum. anujānāmi bhikkhave ettāvatā sāmaggi yāvatā ekā-
 vāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino
 Rājagahē viharati Maddakucchismiñ migadāye. atha
 kho āyasmato Mahākappinassa rahogatassa paññallinassa
 evam cetaso parivitakko udapādi: gaccheyyām vāhañ upo-
 satham na vā gaccheyyām, gaccheyyām vā sañghakammām
 na vā gaccheyyām, atha khv āhañ visuddho paramāya vi-
 suddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappi-
 nassa cetasā cetoparivitakkam aññāya seyyathāpi nāma bala-
 vā puriso sammifijitam vā bāham pasāreyya pasāritam vā
 bāham sammiñjeyya, evam eva Gijjhakūte pabbate antarahito
 Maddakucchismiñ migadāye āyasmato Mahākappinassa
 pamukhe pāturahosi. niñdi bhagavā paññatte āsane, āyasmāpi
 kho Mahākappino bhagavantam abhivādetvā ekamantanā
 niñdi. ||4|| ekamantanā niñnañ kho āyasmantam Mahā-
 kappinām bhagavā etad avoca: nanu te Kappina rahoga-
 tassa paññallinassa evam cetaso parivitakko udapādi: gacch-
 eyyām vāhañ uposatham na vā gaccheyyām, gaccheyyām vā
 sañghakammām na yā gaccheyyām, atha khv āhañ vi-
 suddho paramāya visuddhiyā 'ti. evam bhante. tumhe co
 brāhmañā uposatham na sakkarissatha, na garukarissatha, na
 mānessatha, na pūjessatha, atha ko carahi uposatham sakka-
 rissati garukarissati mānessati pūjessati. gaccha tvam brā-
 hmañā uposatham, mā no agamāsi, gacch' eva sañgha-
 kammām, mā no agamāsti. evam bhante 'ti kho āyasmā
 Mahākappino bhagavato paceassosi. ||5|| atha kho bhagavā
 āyasmantam Mahākappinām dhammiyā kathāya sandassetvā
 samādapetvā sr̄mutcojetvā sampahamsetvā seyyathāpi nāma
 balavā puriso sammifijitam vā bāham pasāreyya pasāritam vā
 bāham sammiñjeyya, evam eva Maddakucchismiñ migadāye
 āyasmato Mahākappinassa pamukhe antarahito Gijjhakūte
 pabbate pāturahosi. ||6|| 5 ||

atha kho bhikkhūnam etad ahosi: bhagavatā paññattam
 ottavatā sāmaggī yāvatā ekāvāso'ti. kittavatā nu kho ekāvāso
 hotiti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkha-
 ve sīmām sammannitum. evañ ca pana bhikkhave sam-
 mannitabbā: pañhamāñ nimittā kittetabbā, pabbatanimi-
 ttam, pāsāñanmittam, vananmittam, rukkhanmittam, ma-
 gganmittam, vammikanmittam, nadinmittam, udakanimi-
 ttam. nimitte kittetvā vyattena bhikkhunā pañibalena sañgho
 nāpetabbo: sunātu me bhante sañgho. yāvatā samantā
 nimittā kittitā, yadi sañghassa pattakallam, sañgho etehi
 nimittehi sīmām sammanneyya samānasamvāsam ekuposa-
 tham. esā nātti. ||1|| sunātu me bhante sañgho. yāvatā
 samantā nimittā kittitā, sañgho etehi nimittehi sīmām sam-
 manni samānasamvāsam ekuposatham. yassāyasmato
 khamati etehi nimittehi sīmāya sammuti samānasamvāsaya
 ekuposathāya, so tuñh' assa, yassa na kkhhamati, so bhāseyya.
 sammatā sīmā sañghena etehi nimittehi samānasamvāsa eku-
 posathā. khamati sañghassa, tasmā tuñhī, evam̄ etam̄ dhā-
 rayāmīti. ||2||6||

tena kho pana samayena chabbaggyā bhikkhū bhaga-
 vatā sīmāsammuti anuññātā 'ti atimahatiyo sīmāyo samma-
 nnanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhi-
 khū uposatham̄ āgacchantā uddissamāne pi pātimokkhe
 āgacchanti udditthamatte pi āgacchantī antarāpi parivasanti.
 bhagavato etam attham̄ ārocesum. na bhikkhave atimahatī
 sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā cha-
 yojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujā-
 nāmi bhikkhave tiyojanaparamāñ sīmām sammanni-
 tun ti. ||1|| tena kho pana samayena chabbaggyā bhi-
 khū nadipāram sīmām samannanti. uposatham̄ āgacchantā
 bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti.
 bhagavato etam attham̄ ārocesum. na bhikkhave nadipārā
 sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa.
 anujānāmi bhikkhave yath' assa dhuvanāvā vā dhuvesetu
 vā, evarūpam̄ nadipāram sīmām sammannitun ti. ||2||7||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkham uddisanti asaṅketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatiti. bhagavato etam attham arocesum. na bhikkhave anupariveniyam pātimokkham uddisitabbam asaṅketona. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāram sammannitvā uposatham kātum yañ saṅgho ākañkhati vihāram vā addhayogam vā pūsādam vā hammiyam vā guham vā. evañ ca pana bhikkhave sammannitabbam : ||1|| vyattena bhikkhunā paṭibalena saṅgho nāpetabbo : suñātu me bhante saṅgho. yadi saṅghassa pattakallam, saṅgho itthannāmam vihāram uposathāgāram sammanneyya. esā nātti. suñātu me bhante saṅgho. saṅgho itthannāmam vihāram uposathāgāram sammannati. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammato saṅghena itthannāmo vihāro uposathāgāram. khamati saṅghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| tena kho pana samayena aññatarasmiñ avāse dve uposathāgārāni sammatāni hoti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatiti. bhagavato etam attham arocesum. na bhikkhave ekasmim avāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekam saṁūhanitvā ekaṭtha uposatham kātum. ||3|| evañ ca pana bhikkhave saṁūhantabbam : vyattena bhikkhunā paṭibalena saṅgho nāpetabbo : suñātu me bhante saṅgho. yadi saṅghassa pattakallam, saṅgho itthannāmam uposathāgāram saṁūhaneyya. esā nātti. suñātu me bhante saṅgho. saṅgho itthannāmam uposathāgāram saṁūhanati. yassāyasmato khamati itthannāmassa uposathāgārassa samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. saṁūhatañ saṅghena itthannāmam uposathāgāram. khamati saṅghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||4|| 8 ||

tena kho pana samayena aññatarasmiñ avāse atikhuddakam uposathāgāram sammatam hoti. tadah' uposatho mahā bhikkhusaṅgho sannipatito hoti. bhikkhū asammatāya bhūmiyā nisinnā pātimokkham assosum. atha kho tesam bhikkhūnañ etad ahosi : bhagavatā paññattam uposathāgāram

sammannitvā uposatho kātabbo 'ti, mayañ ca asammatāya bhūmiyā nisinnā pātimokkham assosumhā. kato nu kho amhākam uposatho akato nu kho 'ti. bhagavato etam attham ārocesum. sammatāya vā bhikkhave bhūmiyā nisinnā asammatāya vā, yato pātimokkham suñāti, kato 'v' ass' uposatho. ||1|| tena hi bhikkhave sañgho yāvamahantam uposatha pamukham ākañkhati, tāvamahantam uposathapamukham sammannatu. evañ ca pana bhikkhave sammannitabbam: pathamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā pātibalena sañgho nāpetabbo: suñātu me bhante sañgho. yāvatā samantā nimittā kittitā, yadi sañghassa pāttakallam, sañgho etehi nimittehi uposathapamukham sammannocyā. esā nātti. suñātu me bhante sañgho. yāvatā samantā nimittā kittitā, sañgho etehi nimittehi uposathapamukham sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuñh' assa, yassa na kkhamati, so bhāseyya. sammatañ sañghena etehi nimittehi uposathapamukham. khamati sañghassa, tasmā tuñhī, evam etam dhārayāmīti. ||2||9||

tena kho pana samayena aññatarasmīm āvāse tadañ' uposathe navakā bhikkhū pañhamataram sannipatitvā na tāva therā āgacchantīti pakkamīsu. uposatho vikāle ahosi. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadañ' uposatho therehi bhikkhūhi pañhamataram sannipatitun ti. ||1||10||

tena kho pana samayena Rājagahe sambahulā āvāsā samānasimā honti. tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatū 'ti. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā āvāsā samānasimā honti, tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbe' eva eka-jjhām sannipatitvā uposatho kātabbo, yattha vā pana thero bhikkhu viharati tattha sannipatitvā uposatho kātabbo. na tv eva vaggena sañghena uposatho kātabbo. yo kareyya, 'appatti dukkataßā 'ti. ||1||11||

tena kho pana samayena āyasmā Mahākassapo Andhakavindā Rājagahaṁ uposatham̄ āgacchanto antarā magge nadīn̄ taranto manam vuñho ahosi, cīvarāni 'ssa allāni. bhikkhū āyasmantam̄ Mahākassapam̄ etad avocum̄ : kissa te āvuso cīvarāni allānīti. idhāham̄ āvuso Andhakavindā Rājagahaṁ uposatham̄ āgacchanto antarā magge nadīn̄ taranto man' amhi vuñho, tena me cīvarāni allānīti. bhagavato etam attham̄ ārocesum̄. yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam̄ sīmam̄ ticīvarena avippavāsam̄ sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalona samgho nāpetabbo : suñātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam̄, samgho tam̄ sīmam̄ ticīvarena avippavāsam̄ sammannocyya. esā nātti. suñātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam̄ sīmam̄ ticīvarena avippavāsam̄ sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuñh' assa, yassa na kkhamati, so bhāseyya. sammatā sā sīmā samghena ticīvarena avippavāsā. khamati samghassa, tasmā tuñhī, evam̄ etam dhārayāmīti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evam̄ āhamṣu : kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayam̄ āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikhipimhā, tāni cīvarāni natthāni pi dadḍhāni pi undurehi pi khāyitāni. tena mayam̄ duccolā lūkhacīvarā 'ti. bhagavato etam attham̄ ārocesum̄. yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam̄ sīmam̄ ticīvarena avippavāsam̄ sammannatu ṭhapetvā gāmañ ca gāmūpacārañ ca. „3|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena samgho nāpetabbo : suñātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam̄, samgho tam̄ sīmam̄ ticīvarena avippavāsam̄ sammanneyya ṭhapetvā

gāmañ ca gāmūpacārañ ca. esā ñatti. suñātu me bhante
 sañgho. yā sā sañghena sīmā sammata samānasamvāsā
 ekuposathā, sañgho tam sīmam ticivaraena avippavāsam sam-
 manati thapetvā gāmañ ca gāmūpacārañ ca. yassāyasmato
 khamati etissā sīmāya ticivaraena avippavāsaya sammuti
 thapetvā gāmañ ca gāmūpacārañ ca, so tuñh' assa, yassa na
 kkhamati, so bhāseyya. sammata sā sīmā sañghena ticivara-
 rena avippavāsā thapetvā gāmañ ca gāmūpacārañ ca. kha-
 mati sañghassa, tasmā tuñhī, evam etam dhārayāmīti.
 ||4|| sīmam bhikkhave sammannantena pañhamam samāna-
 samvāsasīmā sammannitabbā, pacchā ticivaraena avippavāso
 sammannitabbo. sīmam bhikkhave samūhanantena pañhamam
 ticivaraena avippavāso samūhantabbo, pacchā samānasam-
 vāsasīmā samūhantabbā. evañ ca pana bhikkhave ticivaraena
 avippavāso samūhantabbo: vyattena bhikkhunā pañibalena
 sañgho ñāpetabbo: suñātu me bhante sañgho. yo so
 sañghena ticivaraena avippavāso sammato, yadi sañghassa
 pattakallam, sañgho tam ticivaraena avippavāsam samūhane-
 yya. esā ñatti. suñātu me bhante sañgho. yo so sañghena
 ticivaraena avippavāso sammato, sañgho tam ticivaraena avi-
 ppavāsam samūhanati. yassāyasmato khamati etassa ticivara-
 rena avippavāsassa samugghāto, so tuñh' assa, yassa na
 kkhamati, so bhāseyya. samūhato so sañghena ticivaraena
 avippavāso. khamati sañghassa, tasmā tuñhī, evam etam
 dhārayāmīti. ||5|| evañ ca pana bhikkhave sīmā samūhan-
 tabbā: vyattena bhikkhunā pañibalena sañgho ñāpetabbo:
 suñātu me bhante sañgho. yā sā sañghena sīmā sammata
 samānasamvāsā ekuposathā, yadi sañghassa pattakallam,
 sañgho tam sīmam samūhaneyya. esā ñatti. suñātu me
 bhante sañgho. yā sā sañghena sīmā sammata samāna-
 samvāsā ekuposathā, sañgho tam sīmam samūhanati. yassā-
 yasmato khamati etissā sīmāya samānasamvāsaya ekupo-
 thāya samugghāto, so tuñh' assa, yassa na kkhamati, so
 bhāseyya. samūhata sā sīmā sañghena samānasamvāsā eku-
 posathā. khamati sañghassa, tasmā tuñhī, evam etam dhāra-
 yāmīti. ||6|| asammatāya bhikkhave sīmāya atṭhapitāya yam
 gāmam vā nigamam vā upanissāya viharati, yā tassa vā gā-
 massa gāmasīmā nigamassa vā nigamasīmā, ayam tattha

saṁānasamvāsā ekuposathā. agāmake ce bhikkhave araññe, saṁantā sattabbhantarā ayam tattha saṁānasamvāsā ekuposathā. sabbā bhikkhave nadī asimā, sabbo samuddo asimo, sabbo jātassaro asimo. nadiyā vā bhikkhave samudde vā jātassare vā yam majjhimassa purisassa saṁantā udakukkhe-pā, ayam tattha saṁānasamvāsā ekuposathā 'ti. ||7||12||

tena kho pana samayena chabbaggyā bhikkhū sīmāya sīmā sambhindanti. bhagavato etam atthāpi arocesum. yesam bhikkhave sīmā paṭhamam̄ sammatā, tesam tam kammaṇi dhammikam̄ akuppam̄ thānāraham̄. yesam bhikkhave sīmā pacchā sammatā, tesam tam kammaṇi adhammikam̄ kuppam atthānāraham̄. na bhikkhave sīmāya sīmā sambhinditabbā. yo sambhindeyya, āpatti dukkatassā 'ti. ||1|| tena kho pana samayena chabbaggyā bhikkhū sīmāya sīmā ajjhōtharanti. bhagavato etam atthāpi arocesum. yesam bhikkhave sīmā paṭhamam̄ sammatā, tesam tam kammaṇi dhammikam̄ akuppam̄ thānāraham̄. yesam bhikkhave sīmā pacchā sammatā, tesam tam kammaṇi adhammikam̄ kuppam atthānāraham̄. na bhikkhave sīmāya sīmā ajjhōtharitabbā. yo ajjhōthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmā sammannantena sīmantari-kam̄ thapetvā sīmā sammannitun ti. ||2||13||

atha kho bhikkhūnam̄ etad ahosi: kati nu kho uposathā 'ti. bhagavato etam atthāpi arocesum. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnam̄ etad ahosi: kati nu kho uposathakammāni. bhagavato etam atthāpi arocesum. cattār' imāni bhikkhave uposathakammāni, adhammena vaggam̄ uposathakammāni, adhammena samaggam̄ uposathakammāni, dhammena vaggam̄ uposathakammāni, dhammena samaggam̄ uposathakamman i. tatra bhikkhave yam idam adhammena vaggam̄ uposathakammāni, na bhikkhave evarūpam̄ uposathakammāni kātabbam̄ na ca mayā evarūpam̄ uposathakammāni anuññātam̄. ||2|| tatra bhikkhave yam idam adhammena samaggam̄ uposathakammāni, na bhikkhave

evarūpam . . . anuññātam. tatra bhikkhave yam idam dhammena vaggam uposathakammam, na bhikkhave evarūpam . . . anuññātam. tatra bhikkhave yam idam dhammena samaggam uposathakammaṁ, evarūpam bhikkhave uposathakammaṁ kātabbam evarūpañ ca mayā uposathakammaṁ anuññātam. tasmat iha bhikkhave evarūpam uposathakammaṁ karissāma yad idam dhammena samagganti, evañ hi vo bhikkhave sikkhitabban ti. ||3||**14**||

atha kho bhikkhūnam etad ahosi: kati nu kho pātimokkhuddesā 'ti. bhagavato etam attham ārocesum. pañc' ime bhikkhave pātimokkhuddesā: nidānam uddisitvā avasesam sutena sāvetabbam, ayam pañhamo pātimokkhuddeso. nidānam uddisitvā cattāri pārājikāni uddisitvā avasesam sutona sāvetabbam, ayam dutiyo patimokkhuddeso. nidānam uddisitvā cattāri pārājikāni uddisitvā terasa saṅghādisese uddisitvā avasesam sutena sāvetabbam, ayam tatiyo pātimokkhuddeso. nidānam uddisitvā cattāri pārājikāni uddisitvā torasa saṅghādisese uddisitvā dve aniyate uddisitvā avasesam sutena sāvetabbam, ayam catuttho pātimokkhuddeso. vitthāren' eva pañcamo. ime kho bhikkhave pañca pātimokkhuddesā 'ti. ||1|| tena kho pana samayena bhikkhū bhagavatā sañkhittena pātimokkhuddeso anuññāto 'ti sabbakālam sañkhittena pātimokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave sañkhittena pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena Kosalesu janapadesu aññatarasmiṁ āvāse tadah' uposathe savarabhayañ ahosi. bhikkhū nāsakkhiṁsu vitthārena pātimokkham uddisitum. bhagavato etam attham ārocesum. anujānāmi bhikkhave sati antarāye sañkhittena pātimokkham uddisitum. ||3|| tena kho pana samayena chabbaggiyā bhikkhū asati pi antarāye sañkhittena pātimokkham uddisanti. bhagavato etam attham āroccsum. na bhikkhave asati antarāye sañkhittena pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sati antarāye sañkhittena pātimokkham uddisitum. tatr' ime antarāyā: rājantarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarâyo vâlantarâyo sirimsapantarâyo jîvitantarâyo brahmacariyantarâyo. anujânâmi bhikkhave evarûpesu antarâyesu samkhittena pâtimokkham uddisitum, asati antarâye vitthârenâ 'ti. ||4|| tena kho pana samayena chabbaggyâ bhikkhû samghamajjhe anajjhîtthâ dhammadam bhâsanti. bhagavato etam attham ârocesum. na bhikkhave samghamajjhe anajjhîtthena dhammo bhâsitatabbo. yo bhâscyya, âpatti dukkaṭassa. anujânâmi bhikkhave therena bhikkhunâ sâmam vâ dhammadam bhâsitum param vâ ajjhesisut ti. ||5|| tena kho pana samayena chabbaggyâ bhikkhû samghamajjhe asammata vinayam pucchanti. bhagavato etam attham ârocesum. na bhikkhave samghamajjhe asammata vinayo pucchitabbo. yo puccheyya, âpatti dukkaṭassa. anujânâmi bhikkhave samghamajjhe sammatena vinayam pucchitum. evañ ca pana bhikkhave sammannitabbo: attanâ 'va attânam sammannitabbam parena vâ paro sammannitabbo. ||6|| kathañ ca attanâ 'va attânam sammannitabbam. vyattena bhikkhunâ paṭibalena samgho nâpetabbo: sunâtu me bhante samgho. yadi samghassa pattakallam, aham itthannâmam vinayam puccheyyan ti. evam attanâ 'va attânam sammannitabbam. kathañ ca parena paro sammannitabbo. vyattena bhikkhunâ paṭibalena samgho nâpetabbo: sunâtu me bhante samgho. yadi samghassa pattakallam, itthannâmo itthannâmam vinayam puccheyyâ 'ti. evam parena paro sammannitabbo 'ti. ||7|| tena kho pana samayena pesalâ bhikkhû samghamajjhe sammatâ vinayam pucchanti. chabbaggyâ bhikkhû labhanti âghâtam, labhanti appacayam, vadhena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave samghamajjhe sammatena pi parisan oloketvâ puggalam tulayitvâ vinayam pucchitun ti. ||8|| tena kho pana samayena chabbaggyâ bhikkhû samghamajjhe asammata vinayam vissajjenti. bhagavato etam attham ârocesum. na bhikkhave samghamajjhe asammata vinayo vissajjetabbo. yo vissajjeyya, âpatti dukkaṭassa. anujânâmi bhikkhave samghamajjhe sammatena vinayam vissajjetum. evañ ca pana bhikkhave sammannitabbo: attanâ 'va attânam sammannitabbam parena vâ paro sammannitabbo. ||9|| kathañ

ca attanā 'va attānam sammannitabbam. vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam, aham itthannāmena vinayam puṭṭho vissajjeyyan ti. evam attanā 'va attānam sammannitabbam. kathañ ca parena paro sammannitabbo. vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam, itthannāmo itthannāmena vinayam puṭṭho vissajjeyyā 'ti. evam parena paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamajhe sammata vinayam vissajjenti. chabbaggyā bhikkhū labhanti āghātam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave saṃghamajhe sammatena pi parisam̄ oloketvā puggalam tulayitvā vinayam vissajjetun ti. ||11||**15**||

tena kho pana samayena chabbaggyā bhikkhū anokāsakatam bhikkhūnāpattiyyā codenti. bhagavato etam attham ārocesum. na bhikkhave anokāsakato bhikkhu āpattiyyā codetabbo. yo codeyya, āpatti dukkataṭassa. anujānāmi bhikkhave okāsam kārāpetvā āpattiyyā codetum karoti āyasmā okāsam aham tam vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggye bhikkhū okāsam kārāpetvā āpattiyyā codenti. chabbaggyā bhikkhū labhanti āghātam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave kate pi okāso puggalam tulayitvā āpattiyyā codetun ti. ||2|| tena kho pana samayena chabbaggyā bhikkhū pur' amhākam pesalā bhikkhū okāsam kārāpenīti patigacce' eva suddhānam bhikkhūnam anāpattikānam avatthusmīm akāraṇe okāsam kārāpentī. bhagavato etam attham ārocesum. na bhikkhave suddhānam bhikkhūnam anāpattikānam avatthusmīm akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkataṭassa. anujānāmi bhikkhave puggalam tulayitvā okāsam kārāpetun ti. ||3|| tena kho pana samayena chabbaggyā bhikkhū saṃghamajhe adhammakammam karonti. bhagavato etam attham ārocesum. na bhikkhave saṃghamajhe adhammakammam kātabbam. yo kareyya, āpatti dukkataṭassā 'ti. karonti yeva adhammakammam. bhagavato etam attham

ārocesum. anujānāmi bhikkhave adhammakamme kayiramāne paṭikkositun ti. ||4|| tena kho pana samayena pesalā bhikkhū chabbaggyehi bhikkhū adhammakamme kayiramāne paṭikkosanti. chabbaggyā bkikkhū labhanti āghātam, labhanti appaccayam, vadhenā tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ditṭhim pi āvikātun ti. tesam yeva santike ditṭhim āvikaronti. chabbaggyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhenā tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catuhi pañcahi paṭikkositum, dvihi tīhi ditṭhim āvikātum, ekena adhitṭhātum na me tam khamatīti. ||5|| tena kho pana samayena chabbaggyā bhikkhū samghamajjhō pātimokkham uddisamānā sañcicca na sāventi. bhagavato etam attham ārocesum. na bhikkhave pātimokkhuddesakena sañcicca na sāvetabbam. yo na sāveyya, apatti dukkaṭassā 'ti. ||6|| tena kho pana samayena āyasmā Udāyi samghassa pātimokkhuddesako hoti kākassarako. atha kho āyasmato Udāyissa etad ahosi: bhagavatā paññattam pātimokkhuddesakena sāvetabban ti, ahañ c' amhi kākassarako. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pātimokkhuddesakena vāyamitum katham sāveyyan ti, vāyamantassa anāpattiti. ||7|| tena kho pana samayena Devadatto sagahaṭṭhāya parisāya pātimokkham uddisati. bhagavato etam attham ārocesum. na bhikkhave sagahaṭṭhāya parisāya pātimokkham uddisitabbam. yo uddiseyya, apatti dukkaṭassā 'ti. ||8|| tena kho pana samayena chabbaggyā bhikkhū samghamajjhō anajjhīṭhā pātimokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave samghamajjhō anajjhīṭhena pātimokkham uddisitabbam. yo uddiseyya, apatti dukkaṭassa. anujānāmi bhikkhave therādhikam pātimokkhan ti. ||9||**16||**
aññatitthiyabhāṇavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhiraṇtañ viharitvā yena Codanāvatthu tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Codanāvatthu tad avasari. tena kho pana samayena aññatarasmiñ āvāse sambahulā bhikkhū

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na jânâti uposatham vâ uposathakammañ vâ pâtimokkham vâ pâtimokkhuddesam vâ. ||1|| atha kho tesam bhikkhûnam etad ahosi : bhagavatâ paññattam therâdhikam pâtimokkhan ti, ayañ ca amhâkam thero bâlo avyatto, na jânâti uposatham vâ . . . pâtimokkhuddesam vâ. kathamp nu kho amhehi patipajjitatthan ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave yo tattha bhikkhu vyatto paññabalo tassâdheyyam pâtimokkhan ti. ||2|| tena kho pana samayena aññatarasmiñ âvâse tadah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposathakammañ vâ pâtimokkham vâ pâtimokkhuddesam vâ. te theram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so evam âha : na me âvuso vattatîti. dutiyatheram ajjhesisu uddisatu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. tatiyatheram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. eten' eva upâyena yâva samghanavakañ ajjhesisu uddisatu âyasmâ pâtimokkhan ti. so pi evam âha : na me bhante vattatîti. bhagavato etam attham ârocesum. ||3|| idha pana bhikkhave aññatarasmiñ âvâse tadah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te theram ajjhessanti uddisatu bhante thero pâtimokkhan ti. so evam vadeti : na me âvuso vattatîti. dutiyatheram ajjhessanti uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. eten' eva upâyena yâva samghanavakañ ajjhessanti uddisatu âyasmâ pâtimokkhan ti. so pi evam vadeti : na me bhante vattatîti. tehi bhikkhave bhikkhûhi eko bhikkhu sâmantâ âvâsa sajjukam pâhetabbo gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pariyâpuñitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad ahosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum âñâpetun ti. therena âñattâ navâ bhikkhû na gacchanti. bhagavato etam attham ârocesum. na bhikkhave

therena âñattena agilânenâ na gantabbam̄. yo na gaccheyya, âpatti dukkaṭassâ 'ti. ||6||17||

atha kho bhagavâ Codanâvatthusmîm yâthâbhîrantam viharitvâ punad eva Râjagahaṁ paccâgacchi. tena kho pana samayena manussâ bhikkhû piñḍâya carante pucchanti: katimî bhante pakkhassâ 'ti. bhikkhû evam âhamṣu: na kho mayam âvuso jânâmâ 'ti. manussâ ujjhâyanti khîyanti vipâcenti: pakkhagaṇanamattam p'ime samanâ Sakyaputtiyâ na jânanti, kim pan'ime aññam kiñci kalyânam jânissantîti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pakkhagaṇanam uggahetun ti. ||1|| atha kho bhikkhûnam etad ahosi: kena nu kho pakkhagaṇanâ uggahetabbâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave sabbh' eva pakkhagaṇanam uggahetun ti. ||2|| tena kho pana samayena manussâ bhikkhû piñḍâya carante pucchanti: kîvatikâ bhante bhikkhû 'ti. bhikkhû evam âhamṣu: na kho mayam âvuso jânâmâ 'ti. manussâ ujjhâyanti khîyanti vipâcenti: aññamaññam p'ime samanâ Sakyaputtiyâ na jânanti, kim pan'imo aññam kiñci kalyânam jânissantîti. bhagavato etam attham ârocesum. anujânâmi bhikkhave bhikkhû gaṇetun ti. ||3|| atha kho bhikkhûnam etad ahosi: kadâ nu kho bhikkhû gaṇetabbâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave tadaḥ uposathe gaṇamaggęna vâ gaṇetum salâkam vâ gahetun ti. ||4||18||

tena kho pana samayena bhikkhû ajânantâ aji' uposatho 'ti dûram gâmaṁ piñḍâya caranti. te udissamâne pi pâti-mokkhe âgacchanti uddiṭṭhamatte pi âgacchanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave ârocetum aji' uposatho 'ti. atha kho bhikkhûnam etad ahosi: kena nu kho ârocetabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ kâlavato ârocetun ti. tena kho pana samayena aññataro therô kâlavato na ssarati. bhagavato etam attham ârocesum. anujânâmi bhikkhave bhattakâle pi ârocetun ti. bhattakâle pi na ssari. bhagavato etam attham arocesum. anujânâmi bhikkave yam kâlam sarati, tam kâlam ârocetun ti. ||1||19||

tena kho pana samayena aññatarasmiñ ávâse uposathâgâram uklâpam hoti. ágantukâ bhikkhû ujjhâyanti khîyanti vipâcenti: kathañ hi nâma bhikkhû uposathâgâram na sammajjissantîti. bhagavato etam attham ârocesum. anujânâmi bhikkhave uposathâgâram sammajjitun ti. ||1|| atha kho bhikkhûnam etad ahosi: kena nu kho uposathâgâram sammajjitabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum âñâpetun ti. therena âñattâ navâ bhikkhû na sammajjanti. bhagavato etam attham ârocesum. na bhikkhave therena âñattena agilânena na sammajjitabbañ. yo na sammajjeyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena uposathâgâre ásanam apaññattam hoti. bhikkhû chamâyam nisidanti. gattâni pi cîvarâni pi pañsukitâni honti. bhagavato etam attham ârocesum. anujânâmi bhikkhave uposathâgâro ásanam paññâpetun ti. atha kho bhikkhûnam etad ahosi: kena nu kho uposathâgâre ásanam paññâpetabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhavo therena bhikkhunâ navam bhikkhum âñâpetun ti. therena âñattâ navâ bhikkhû na paññâpentti. bhagavato etam attham ârocesum. na bhikkhave therena âñattena agilânena na paññâpetabbañ. yo na paññâpeyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena uposathâgâre padipo na hoti. bhikkhû andhakâre kâyam pi cîvaram pi akkamanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave uposathâgâre padîpam kâtun ti. atha kho bhikkhûnam etad ahosi: kena nu kho uposathâgâre padipo kâtabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum âñâpetun ti. therena âñattâ navâ bhikkhû na padîpentti. bhagavato etam attham ârocesum. na bhikkhave therena âñattena agilânena na padîpetabbo. yo na padîpeyya, âpatti dukkaṭassâ 'ti. ||4|| tena kho pana samayena aññatarasmiñ ávâse ávâsikâ bhikkhû n' eva pâniyam upatthâpentti na paribhojaniyam upatthâpentti. ágantukâ bhikkhû ujjhâyanti khîyanti vipâcenti: kathañ hi nâma ávâsikâ bhikkhû n' eva pâniyam upatthâpessantti na paribhojaniyam upatthâpessantîti. bhagavato etam attham ârocesum. anujânâmi bhikkha-

ve pāniyam paribhojaniyam upatṭhāpetun ti. ||5||
 atha kho bhikkhūnam etad ahosi: kena nu kho pāniyam paribhojaniyam upatṭhāpetabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave therena bhikkhunā navam bhikkhum āñāpetun ti. therena āñattā navā bhikkhū na upatṭhāpentī. bhagavato etam attham ārocesum. na bhikkhave therena āñattena agilānena na upatṭhāpetabbam. yo na upatṭhāpeyya, āpatti dukkaṭassā 'ti. ||6||**20**||

tena kho pana samayena sambahulā bhikkhū bālā avyattā disamgamilā ācariyupajjhāye na āpucchiṇsu. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā bhikkhū bālā avyattā disamgamilā ācariyupajjhāye na āpucchanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā: kaham gamissatha, kena saddhim gamissathā 'ti. te ce bhikkhave bālā avyattā aññe bāle avyatto apadiseyyum, na bhikkhave ācariyupajjhāyehi anujāneyyum ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-anuññātā ācariyupajjhāyehi gaccheyyum, āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū viharanti bālā avyattā. te na jānanti uposatham vā uposathakammañ vā pātimokkham vā pātimokkhuddesam vā. tattha añño bhikkhu āgacchatī bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo pañdito vyatto medhāvī lajjī kukkuccako sikkhākamo. tehi bhikkhave bhikkhūhi so bhikkhu samgaheṭabbo anuggaheṭabbo upalāpeṭabbo upatṭhāpeṭabbo cuṇena mattikāya dantakaṭṭhena mukhodakena. no ce saṅganheyyum anuganheyyum upalāpeyyum upatṭhāpeyyum cuṇena mattikāya dantakaṭṭhena mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tadañ uposathe sambahulā bhikkhū viharanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuddesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā ^vāsā sajukam pāheṭabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpupitvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, tehi bhikkhave bhikkhūhi sabbeh' eva yattha jānanti uposatham vā . . . pātimokkhuddesam vā, so āvāso

gantabbo. no ce gaccheyyūm, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmiñ āvāse sambahulā bhikkhū vassam̄ vassanti bālā avyattā. te na jānanti uposatham̄ vā . . . pātimokkhuddesam̄ vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso samkhitteṇa vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evam̄ ce tam labhetha, icc etam kusalam̄. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso samkhitteṇa vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evam̄ ce tam labhetha, icc etam kusalam̄. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmīm̄ āvāsē vassam̄ vasitabbam̄. vaseyyūm ce, āpatti dukkaṭassā 'ti. ||4||**21**||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṅgho uposatham̄ karissatiti. evam̄ vutto aññataro bhikkhu bhagavantam̄ etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum̄. evañ ca pana bhikkhave dātabbā: tena gilānena bhikkhunā ekam̄ bhikkhum̄ upasam̄kamitvā ekam̄sañ uttarāsañ qam̄ karitvā ukkutikam nisiditvā añjalim̄ paggahetvā evam assa vacanīyo: pārisuddhim̄ dammi, pārisuddhim̄ me hara, pārisuddhim̄ me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evam̄ ce tam labhetha, icc etam kusalam̄. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā saṅghamajjhe ānetvā uposatho kātabbo. sace bhikkhave gilānupaṭṭhākānam bhikkhūnam evam̄ hoti: sace kho mayam̄ gilānam̄ thānā cāvessāma, ābādho vā abhivāḍhisati kālam̄kiriya vā bhavissatiti, na bhikkhave gilāno thānā cāvetabbo, saṅghena taṭṭha gantrvā uposatho kātabbo, na tv eva vaggena saṅghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kālam̄ karoti, sāmañero

patijānāti, sikkham paccakkhātako patijānāti, antimavatthūm
 ajjhāpannako patijānāti, ummattako p., khittacitto p., veda-
 natto p., āpattiya adassane ukkhittako p., āpattiya appa-
 tīkamme ukkhittako p., pāpikāya ditthiyā appatiñissagge
 ukkhittako p., pañdako p., theyyasañvāsako p., titthiya-
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-
 tako p., arahantaghātako p., bhikkhunidūsako p., samgha-
 bhedako p., lohituppādako p., ubhatovyañjanako patijānāti,
 aññassa dātabbā pārisuddhi. ||3|| pārisuddhihārako ce bhi-
 kkhave dinnāya pārisuddhiyā antarā magge pakkamati,
 anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave
 dinnāya pārisuddhiyā antarā magge vibbhamati, kālam
 karoti — pa — ubhatovyañjanako patijānāti, anāhaṭā hoti
 pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-
 suddhiyā samghappato pakkamati, āhaṭā hoti pārisuddhi.
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā sam-
 ghappato vibbhamati, kālam karoti — la — ubhatovyañja-
 nako patijānāti, āhaṭā hoti pārisuddhi. pārisuddhihārako ce
 bhikkhave dinnāya pārisuddhiyā samghappato sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhaṭā hoti
 pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako
 ce bhikkhave dinnāya pārisuddhiyā samghappato sañcicca
 na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti
 dukkaṭassā 'ti. ||4|| 22 ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhave, samgho kamman̄ karissatiti. evam vutte aññataro
 bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena
 bhikkhunā chandañ dātuñ. evañ ca pana bhikkhave
 dātabbo: tena gilānena bhikkhunā ekam̄ bhikkhum̄ upa-
 samkamitvā ekamsañ uttarāsañgam̄ karitvā ukkuṭikam̄ nisi-
 ditvā añjalim̄ paggahetvā evam assa vacanīyo: chandañ
 dammi, chandañ me hara, chandañ me ārocehīti kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evam
 ce tam labhetha, icc etam kusalam̄. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañcena vā pīṭhena vā samghamajhe ānetvā kammam kātabbam. sace bhikkhave gilānupatṭhākānam bhikkhūnam evam hoti : sace kho mayam gilānam thānā cāvessāma, abādho vā abhivadḍhissati kālam-kiriyā vā bhavissatī, na bhikkhave gilāno thānā cāvetabbo, samghena tattha gantvā kammam kātabbam, na tv eva vaggene samghena kammam kātabbam. kareyya ce, āpatti dukkaṭassa. ||2|| chandahārako ce bhikkhave dinne chande tatth' eva pakkamati, aññassa dātabbo chando. chandahārako ce bhikkhave dinne chande tatth' eva vibbhamati, kālam karoti . . . ubhatovyañjanako patijānāti, aññassa dātabbo chando. chandahārako ce bhikkhave dinne chande antarā magge pakkamati, anāhaṭo hoti chando. chandahārako ce . . . (comp. II. 22. 4) . . . chandahārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadaḥ uposathe pārisuddhiṃ dentena chandam pi dātum santi samghassa karaṇiyān ti. ||3||**23**||

tena kho pana samayena aññataram bhikkhum tadaḥ uposathe nātakā gaṇhiṇsu. bhagavato etām atthām ārocesum. idha pana bhikkhave bhikkhum tadaḥ uposathe nātakā gaṇhanti. te nātakā bhikkhūhi evam assu vacanīyā: iṅgha tumhe āyasmanto imam bhikkhum muhuttam muñcatha yāvāyam bhikkhu uposathaṁ karotīti. ||1|| evam ce tam labhetha, icc etam kusalam, no ce labhetha, te nātakā bhikkhūhi evam assu vacanīyā: iṅgha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pārisuddhiṇi detīti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, te nātakā bhikkhūhi evam assu vacanīyā: iṅgha tumhe āyasmanto imam bhikkhum muhuttam nissimam netha yāva samgho uposathaṁ karotīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, na tv eva vaggene samghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadaḥ uposathe rājāno gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā: iṅgha . . . (comp. § 1. 2.) . . . na tv eva vaggene samghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassā 'ti. ||3||**24**||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhi-kkhave, atthi saṅghassa karaṇīyan ti. evam vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhi-kkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṅghakammam na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āga-cchati, āgacchati pi samghakammam na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyam ummattako sarati pi uposatham na pi sarati, sarati pi saṅghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṅghakammam na pi āgacchati, anujānāmi bhi-kkhave evarūpassa ummattakassa ummattakasammutiṁ dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyattena bhikkhnunā paṭibalena saṅgho niāpetabbo : sunātu me bhante saṅgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṅghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṅghakammam na pi āgacchati. yadi saṅghassa pattakallam, saṅgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṁ da-deyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā saṅghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṅghakammam na vā āgaccheyya, saṅgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṅghakammañ kareyya. esā niatti. ||3|| sunātu me bhante saṅgho. Gaggo bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. saṅgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṁ deti sareyya vā Gaggo . . . na vā āgaccheyya, saṅgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṅghakammañ karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammuti� dānam sareyya vā . . . saṅghakammam karissati, so tuñh' assa, yassa na kkhamati, so bhāseyya. dir iā saṅghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṅghakammam karissati. khamati saṅghassa, tasmā tuñhī, evam etam dhārayāmīti. ||4|| 25||

tena kho pana samayena aññatarasmiñ àvâse tada' uposathe cattâro bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ paññattam uposatho kâtabbo 'ti, mayañ c' amhâ cattâro janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham arocesum. anujânâmi bhikkhave catunnam pâtimokkham uddisitum ti. ||1|| tena kho pana samayena aññatarasmiñ àvâse tada' uposathe tayo bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ anuññatam catunnam pâtimokkham uddisitum, mayañ c' amhâ tayo janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham àrocesum. anujânâmi bhikkhave tiñnam pârisuddhiuposatham kâtum. ||2|| evañ ca pana bhikkhave kâtabbo: vyattena bhikkhunâ pañibalena te bhikkhû ñâpetabbâ: suñantu me âyasmanto. aij' uposatho pannaraso. yad' âyasmantânam pattakallam, mayam aññamaññam pârisuddhiuposatham kareyyâma 'ti. therena bhikkhunâ ekâmsam uttarâsañgam karitvâ ukkuñikam nisiditvâ añjaliñ paggahetvâ te bhikkhû evam assu vacanîyâ: parisuddho aham àvuso, parisuddho 'ti mam dhâretha, parisuddho aham àvuso, parisuddho 'ti mam dhâretha, parisuddho aham àvuso, parisuddho 'ti mam dhâretha 'ti. ||3|| navakena bhikkhunâ ekâmsam uttarâsañgam karitvâ ukkuñikam nisiditvâ añjaliñ paggahetvâ te bhikkhû evam assu vacanîyâ: parisuddho aham bhante, parisuddho 'ti mam dhâretha, parisuddho aham bhante, parisuddho 'ti mam dhâretha, parisuddho aham bhante, parisuddho 'ti mam dhâretha 'ti. ||4|| tena kho pana samayena aññatarasmiñ àvâso tada' uposathe dve bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ anuññatam catunnam pâtimokkham uddisitum, tiñnam pârisuddhiuposatham kâtum, mayañ c' amhâ dvo janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham àrocesum. anujânâmi bhikkhave dvinnam pârisuddhiuposatham kâtum. ||5|| evañ ca pana bhikkhave kâtabbo: therena bhikkhunâ ekâmsam uttarâsañgam karitvâ ukkuñikam nisiditvâ añjaliñ paggahetvâ navo bhikkhu evam assa vacanîyo: parisuddho aham àvuso, parisuddho 'ti mam dhârehi, parisuddho aham àvuso, parisuddho

'ti mām dhārehi, parisuddho aham āvuso, parisuddho 'ti mām dhārehi. ||6|| navakena bhikkhunā ekaṁsaṁ uttarāsañgam karitvā ukkuṭikam nisiditvā añjaliṁ paggahetvā thero bhikkhu evam assa vacanīyo: parisuddho aham bhante, parisuddho 'ti mām dhāretha, parisuddho aham bhante, parisuddho 'ti mām dhāretha, parisuddho aham bhante, parisuddho 'ti mām dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmiṁ āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anūññātām catunnaṁ pātimokkhaṁ uddisitum, tiṇṇannam pārisuddhi-uposatham kātum, dvinnam pārisuddhiuposatham kātum, ahañ c' amhi ekako. katham nu kho mayā uposatho kātabbo 'ti. bhagavato etam attham ārocesum. ||8|| idha pana bhikkhave aññatarasmiṁ āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upaṭṭhānasaṁlāya vā maṇḍapo vā rukkhamūle vā, so deso sammajjītvā pāniyam paribhojaniyam upaṭṭhāpetvā āsanam paññāpetvā padipām katvā nisiditabbam. sace aññe bhikkhū ḡacchanti, tehi saddhim uposatho kātabbo, no ce ḡacchanti, ajja me uposatho 'ti adhitthātabbam. no ce adhitthāheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim āharitvā tīhi pātimokkhaṁ uddisitabbam. uddisayyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim āharitvā dvīhi pārisuddhim uposatho kātabbo. kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim āharitvā ekona adhitthātabbam. adhitthāheyya ce, āpatti dukkaṭassā 'ti. ||10||**26**||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim āpanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikenā uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭipajjtabban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu tadah' uposathe āpattim āpanno hoti. tena bhikkhave bhikkhunā ekaṁ bhikkhun upasam̄kamitvā ekaṁsaṁ uttarāsañgam karitvā ukkuṭikam

nisiditvā añjaliṁ paggahetvā evam assa vacanīyo : ahaṁ
 āvuso itthannāmam āpattim āpanno, tam pañidesemīti. tena
 vattabbo : passasīti. āma passāmīti. āyatim samvareyyāsī-
 ti. ||1|| idha pana bhikkhave bhikkhu tadaḥ uposathe
 āpattiyā vematiko hoti. tena bhikkhave bhikkhunā
 ekam bhikkhum upasamkamitvā ekamsam . . . evam assa
 vacanīyo : ahaṁ āvuso itthannāmāya āpattiyā vematiko, yadā
 nibbematiko bhavissāmi, tadā tam āpattim pañikarissāmīti
 vatvā uposatho kātabbo pātimokkhām sotabbam, na tv eva
 tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho
 pana samayena chabbaggyā bhikkhū sabhāgam āpattim
 desenti. bhagavato etam attham ārocesum. na bhikkhave
 sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā
 'ti. tena kho pana samayena chabbaggyā bhikkhū sa-
 bhāgam āpattim patigāhanti. bhagavato etam attham
 ārocesum. na bhikkhave sabhāgā āpatti paṭiggahetabbā.
 yo patigāhuya, āpatti dukkaṭassā 'ti. ||3|| tena kho
 pana samayena aññataro bhikkhu pātimokkhe uddissamāne
 āpattim sarati. atha kho tassa bhikkhuno etad ahosi :
 bhagavatā paññattam na sāpattikenā uposatho kātabbo 'ti,
 ahañ c' amhi āpattim āpanno. katham nu kho mayā pañ-
 pajitabban ti. bhagavato etam attham ārocesum. idha
 pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattim
 sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam
 assa vacanīyo : ahaṁ āvuso itthannāmam āpattim āpanno,
 ito vuṭṭhahitvā tam āpattim pañikarissāmīti vatvā uposatho
 kātabbo pātimokkhām sotabbam, na tv eva tappaccayā
 uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave
 bhikkhu pātimokkhe uddissamāne āpattiyā vematiko
 hoti. tena bhikkhave bhikkhunā sāmantā bhikkhu evam
 assa vacanīyo : ahaṁ āvuso itthannāmāya āpattiyā
 vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim
 pañikarissāmīti vatvā uposatho kātabbo pātimokkhām so-
 tabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo
 'ti. ||5|| tena kho pana samayena aññatarasmiṁ āvāse tadaḥ
 uposathe sabbo sangho sabhāgam āpattim āpanno hoti.
 atha kho tesam bhikkhūnam etad ahosi : bhagavatā paññat-
 tam na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo samgho sabhāgam āpattim āpanno.
 katham nu kho amhehi paṭipajjitatban ti. bhagavato etam
 attham ārocesum. idha pana bhikkhave aññatarasmiñ āvāse
 tadañ uposathe sabbo samgho sabhāgam āpattim āpanno ho-
 ti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā
 sajjukam pāhetabbo gacchāvuso tam āpattim paṭikaritvā
 āgaccha, mayam te santike āpattim paṭikarissāmā 'ti. ||6||
 evañ ce tam labhetha, icc etam kusalam, no ce labhetha,
 vyattena bhikkhunā paṭibalena samgho nāpetabbo: suñātu
 me bhante samgho. ayam sabbo samgho sabhāgam āpattim
 āpanno. yadā aññam bhikkhum sudham anāpattikam pa-
 ssissati, tadā tassa santike tam āpattim paṭikarissatiti vatvā
 uposatho kātabbo pātimokkham uddisitabbam, na tv eva
 tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana
 bhikkhave aññatarasmiñ āvāse tadañ uposathe sabbo samgho
 sabhāgāya āpattiyā vematiko hoti. vyattena bhi-
 kkhunā paṭibalena samgho nāpetabbo: suñātu me bhante
 samgho. ayam sabbo samgho sabhāgāya āpattiyā vematiko.
 yadā nibbematiko bhavissati, tadā tam āpattim paṭikarissatiti
 vatvā uposatho kātabbo pātimokkham uddisitabbam, na tv
 eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha
 pana bhikkhave aññatarasmiñ āvāse vassupagato samgho
 sabhāgam āpattim āpanno hoti. tehi bhikkhave bhi-
 kkhūhi eko bhikkhu . . . (=§ 6. 7) . . . no ce labhetha,
 eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso tam āpa-
 ttim paṭikaritvā āgaccha, mayam te santike tam āpattim
 paṭikarissāmā 'ti. ||9|| tena kho pana samayena aññataras-
 miñ āvāse sabbo samgho sabhāgam āpattim āpanno hoti, so
 na jānāti tassā āpattiyā nāmañ gottam. tatth' añño
 bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vina-
 yadharo mātikādharo pandito vyatto medhāvī lajī kukkucca-
 ko sikkhākāmo, tam enam aññataro bhikkhu yena so bhikkhu
 ten' upasamkami, upasamkamitvā tam bhikkhum etad avoca:
 yo nu kho āvuso evañ c' evañ ca karoti, kiñ nāma so āpattim
 āpajjatiti. ||10|| so evam āha: yo kho āvuso evañ c' evañ ca
 karoti, imam nāma so āpattim āpajjati. imam nāma tvam
 āvuso āpattim āpanno paṭikarohi tam āpattin ti. so evam
 āha: na kho aham āvuso eko 'va imam āpattim āpanno, ayan

sabbo samgho imam āpattim āpanno 'ti. so evam̄ `ha: kin te āvuso karissati paro āpanno vā anāpanno vā. iñgha tvam̄ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena tam̄ āpattim paṭikaritvā yena te bhikkhū ten' upasampkami, upasampkamitvā te bhikkhū etad avoca: yo kira āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim āpajjati. imam̄ nāma tumhe āvuso āpattim āpannā paṭikarotha tam̄ āpattin ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena tam̄ āpattim paṭikātum. bhagavato etam attham̄ ārocesum. ||12|| idha pana bhikkhave aññatarasmin̄ āvāse sabbo samgho sabhāgām̄ āpattim āpanno hoti, so na jānāti tassā āpattiyā nāmañ gottam. tatth' añño bhikkhu āgacchatī bahussuto . . . sikkhākāmo, tam enañ aññataro bhikkhu yena so bhikkhu ten' upasampkami, upasampkamitvā tam̄ bhikkhum evam̄ vadeti: yo nu kho āvuso evañ c' evañ ca karoti kim nāma so āpattim āpajjatī. ||13|| so evam̄ vadeti: yo kho āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim āpajjati. imam̄ nāma tvam̄ āvuso āpattim āpanno paṭikarohi tam̄ āpattin ti. so evam̄ vadeti: na kho aham̄ āvuso eko 'va imam̄ āpattim āpanno, ayañ sabbo samgho imam̄ āpattim āpanno 'ti. so evam̄ vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iñgha tvam̄ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena tam̄ āpattim paṭikaritvā yena te bhikkhū ten' upasampkami, upasampkamitvā te bhikkhū evam̄ vadeti: yo kira āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim āpajjati, imam̄ nāma tumhe āvuso āpattim āpannā paṭikarotha tam̄ āpattin ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena tam̄ āpattim paṭikareyyum, icc etam̄ kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacaniyā 'ti. ||15||**27**

Codanāvatthubhāṇavāram niṭṭhitam.

tena kho pana samayena aññatarasmin̄ āvāse tadañ' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgata

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposathā akāmsu pātimokkham uddisimūsu. tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchimūsu bahutarā. bhagavato etam atthām àrocesum. ||1|| idha pāna bhikkhave aññatarasmiñ àvāse tada' uposathe sambahulā àvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti ath' aññe àvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposathā karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññic àvāsikā bhikkhū àgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pāna bhikkhave aññatarasmiñ àvāse tada' uposathe . . . (=§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti samasamā. uddittham suddittham, avasesam sotabbam, uddesakānam anāpatti. idha pāna bhikkhave aññatarasmiñ àvāse tada' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti thokatarā. uddittham suddittham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pāna bhikkhave aññatarasmiñ àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pāna bhikkhave aññatarasmiñ àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' añño àvāsikā bhikkhū àgacchanti samasamā. uddittham suddittham, tesam santike pārisuddhi àrocetabbā, uddesakānam anāpatti. idha pāna bhikkhave aññatarasmiñ àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' añño àvāsikā bhikkhū agacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhi àrocetabbā, uddesakānam anāpatti. ||4|| idha pāna bhikkhave aññatarasmiñ àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe àvāsikā bhikkhū àgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pāna bhikkhave aññatarasmiñ àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe avuṭṭhi-

tāya parisāya ath' añño àvāsikā bhikkhū agacchanti sama-samā. uddittham suddittham, tesam santike pārisuddhi àrocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe àvāsikā bhikkhū àgacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhi àrocetabbā, uddesakānam anāpatti. ||5|| idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' añño àvāsikā bhikkhū àgacchanti bahutarā. tehi bhikkhave . . . (=§ 5) . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . samasamā . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe àvāsikā bhikkhū àgacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||

anāpattipannarasakam niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmim àvāse tada' uposathe sambahulā àvāsikā bhikkhū sannipatai ti cattāro vā atirekā vā, te jānanti ath' aññe àvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti bahutarā. tehi bhikkhave bhikkhū puna pātimokkham uddisatabbam, uddesakānam ápatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti samasamā. uddittham suddittham, avasesam sotabbam, uddesakānam ápatti dukkaṭassa. idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti thokatarā. uddittham suddittham, avasesam sotabbam, uddesakānam ápatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vutthitāya pārisāya ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā — la — sāmasamā — la — thokatarā. uddiṭṭham suddiṭṭham, tesām santike pārisuddhi ārocetabbā, uddesakānam āpatti dukkaṭassa. ||3||
vaggāvaggaññinopannarasakam niṭṭhitam. ||29||

idha pana bhikkhave aññatarasmīn āvāse tadaḥ' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākaṇ uposatham kātum na nu kho kappati vematikā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānam āpatti dukkaṭassa. ||2||
vematikāpannarasakam niṭṭhitam. ||30||

idha pana bhikkhave aññatarasmīn āvāse tadaḥ' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākaṇ uposatho kātum, n' amhākaṇ na kappaśti kukkuccapakatā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānam āpatti dukkaṭassa. ||2||
kukkuccapakatāpannarasakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmīn āvāse tadaḥ' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te viñassante te ko tehi attho 'ti bheda purekkhārā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti thullacca-

yassa. ||1|| idha pana . . . (*comp. II. 29. 2, 3; instead of āpatti dukkaṭassa read āpatti thullaccayassa*) . . . āpatti thullaccayassa. ||2||
bhedapurekkhārāpannarasakam niṭṭhitam. ||32||
 pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmiṇū ḫvāse tadaḥ' uposatho sambahulā ḫvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe ḫvāsikā bhikkhū antosimam̄ okkamtīti. te jānanti aññe ḫvāsikā bhikkhū antosimam̄ okkantā'ti. te passanti aññe ḫvāsike bhikkhū antosimam̄ okkamante. te passanti aññe ḫvāsike bhikkhū antosimam̄ okkante. te suṇanti aññe ḫvāsikā bhikkhū antosimam̄ okkamantīti. te suṇanti aññe ḫvāsikā bhikkhū antosimam̄ okkantā'ti. ḫvāsikena ḫvāsikā ekasatapañcasattati tikamayato, ḫvāsikena ḫgantukā, ḫgantukena ḫvāsikā, ḫgantukena ḫgantukā, peyyālamukhena satta tikastāni honti. ||1||**33||**

idha pana bhikkhave ḫvāsikānam̄ bhikkhūnam̄ cātuddaso hoti, ḫgantukānam̄ pannaraso. sace ḫvāsikā bahutarā honti, ḫgantukehi ḫvāsikānam̄ anuvattitabbam̄. sace samasamā honti, ḫgantukehi ḫvāsikānam̄ anuvattitabbam̄. sace ḫgantukā bahutarā honf, ḫvāsikehi ḫgantukānam̄ anuvattitabbam̄. ||1|| idha pana bhikkhave ḫvāsikānam̄ bhikkhūnam̄ pannaraso hoti, ḫgantukānam̄ cātuddaso. sace ḫvāsikā bahutarā honti, ḫgantukehi ḫvāsikānam̄ anuvattitabbam̄. sace samasamā honti, ḫgantukehi ḫvāsikānam̄ anuvattitabbam̄. sace ḫgantukā bahutarā honti, ḫvāsikehi ḫgantukānam̄ anuvattitabbam̄. ||2|| idha pana bhikkhave ḫvāsikānam̄ bhikkhūnam̄ pāṭipado hoti, ḫgantukānam̄ pannaraso. sace ḫvāsikā bahutarā honti, ḫvāsikehi ḫgantukānam̄ nākāmā dātabbā sāmaggi, ḫgantukehi nissimam̄ gantvā uposatho kātabbo. sace samasamā honti, ḫvāsikehi ḫgantukānam̄ nākāmā dātabbā sāmaggi, ḫgantukehi nissimam̄ gantvā uposatho kātabbo. sace ḫgantukā bahutarā honti, ḫvāsikehi ḫgantukānam̄ sāmaggi vā dātabbā nissimam̄ vā gantabbam̄. ||3|| idha pana bhikkhave ḫvāsikānam̄ bhikkhūnam̄ pannaraso hoti,

āgantukānam pāṭipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānam sāmaggī vā dātabbā nissimam vā gantabbam. sace samasamā honti, āgantukehi āvāsikānam sāmaggī vā dātabbā nissimam vā gantabbam. sace āgantukā bahutarā honti, āgantukehi āvāsikānam nākāmā dātabbā sāmaggī, āvāsikohi nissimam gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikaliṅgam āvāsikanimittam āvāsikuddesam supaññattam mañcapīṭham bhisibimbohanam pāniyam paribhojaniyam supatīṭhitam parivenyam susammaṭṭham, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vicinanti, avicinivā uposathaṇ karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinivā na passanti, apassitvā uposathaṇ karonti, anāpatti. te vematikā vicinanti, vicinivā passanti, passitvā ekato uposathaṇ karonti, anāpatti. te vematikā vicinanti, vicinivā passanti, passitvā pāṭekkaṇ uposathaṇ karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinivā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposathaṇ karonti, āpatti thullaccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū sunanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikaliṅgam āvāsikanimittam āvāsikuddesam cañkamantānam padasaddam sajjhāyasaddam ukkāsitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. to . . . (=§ 6) . . . āpatti thullaccayassa. ||7|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānam bhikkhūnam āgantukākāram āgantukaliṅgam āgantukanimittam āgantukuddesam aññātakam pattam aññātakam cīvaram aññātakam nisidānam pādānam dhotam udakanissekam, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti thullaccayassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū sunanti āgantukānam bl̄ ikkhūnam āgantukākāram āgantukaliṅgam āgantukanimittam āgantukuddesam āgacchantānam padasaddam upāhanapappoṭhanasaddam ukkāsitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave ḡantukā bhikkhū passanti āvāsike bhikkhū nānāsaṁvāsake. te samāna-saṁvāsakadiṭṭhim paṭilabhamti, samānasamvāsakadiṭṭhim paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkam uposatham karonti, anāpatti. ||10|| idha pana bhikkhave ḡantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. te nānāsaṁvāsakadiṭṭhim paṭilabhamti, nānāsaṁvāsakadiṭṭhim paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkam uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposatham karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti ḡantuke bhikkhū nānāsaṁvāsake. te samāna-saṁvāsakadiṭṭhim paṭilabhamti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti ḡantuke bhikkhū samānasamvāsake. te nānāsaṁvāsakadiṭṭhim paṭilabhamti . . . (= § 11) . . . anāpatti. ||13||**34**||

no bhikkhave tadaḥ' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadaḥ' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadaḥ' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. ||1|| na bhikkhave tadaḥ' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadaḥ' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadaḥ' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. ||2|| na bhikkhave tadaḥ' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā. na bhi-

khave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. ||3|| na bhikkhave tada' uposatho sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsaṁvāsakā aññatra samghena aññatra antarāyā. na bhikkave tada' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsaṁvāsakā aññatra samghena annatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . . (comp. § 1, 2, 3) . . . na bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsaṁvāsakā aññatra samghena aññatra antarāyā. ||4|| gantabbo bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tada' uposatho sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti. ||5|| 35 ||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmanerassu, na sāmañcariyā, na sikkham pacakkhatakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyā adassane ukhittakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. na āpattiyā appati-kamme ukhittakassa nisinnaparisāya, na pāpikāya dīṭhiyā appati-nissagge ukhittakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. ||2|| na pañḍakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. na theyyasamvāsakassa

— la — na titthiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunidūsakassa, na samghabhedakassa, na lohituppādakassa, na ubhatovyanjanakassa nisinnparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parisāya. na ca bhikkhave anuposathe uposatho kātabbo aññatra samghasāmaggiyā 'ti. ||4|| **36**
uposathakkhandhake tatiyām bhāṇavāram.

imasmiṁ khandhake vatthu chaasīti. tassa uddānam :
titthiyā Bimbisāro ca, sannipatanti tunhikā,
dhammam, raho, pātimokkham, devasikam, tadā sakim,|
yathāparisāya, samaggam, sāmaggi, Maddakucchi ca,
sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca,|
navā, Rājagahē c' eva, sīmā avippavāsanā,
sammanne paṭhamam sīmam pacchā sīmam samūhanc,|
asammata gāmasīmā, nadiyā samudde sare
udakukkhepo, bhindanti, tath' ev' ajjhottaranti ca,|
kati, kammāni, uddeso, savarā, asati pi ca,
5 dhammam, vinayam, tajjenti, puna vinaya-tajjanā,|
codanā, kate okāse, adhamma-paṭikkosanā,
catupañcaparā, āvi, sañcicca, ce pi vāyame,|
sagahaṭṭhā, anajjhīṭṭhā, Codanambi, na jānatī,
sambahulā na jānanti, sajjukam, na ca gacchare,|
katimī, kivatikā, dūre ārocetuñ ca, na ssari,
uklāpañ, āsanañ, padipo, disā, añño bahussuto,|
sajjukam, vassuposatho, suddhikammañ ca, fiṭṭakā,
Gaggo, catu-tayo, dve-'ko, āpatti, sabhāgā, sari,|
sabbo samgho, vematiko, na jānanti, bahussuto,
10 bahū, samasamā, thokā, parisāya avuṭṭhitāya ca,|
ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,
kappat' evā 'ti kukkuccā, jānam, passam, sunānti ca,|
āvāsikena āgantu, cātupannaraso puna,
pātipado pannaraso, liṅgasamvāsakā ubho,|
pārivāsānuposatho, aññatra samghasāmaggiyā.
ete vibhattā uddāna vatthuvibhūtakāraṇā ti.]

M A H Â V A G G A .

III.

Tena samayena buddho bhagavâ Râjagahe viharati Ve-
luvane Kalandakanivâpe. tena kho pana samayena
bhagavatâ bhikkhûnañ vassâvâso apaññatto hoti. te 'dha
bhikkhû hemantam pi gimham pi vassam pi cârikam caranti.
||1|| manussâ ujjhâyanti khîyanti vipâcenti : katham hi
nâma samanâ Sakyaputtiyâ hemantam pi gimham pi vassam
pi cârikam carissanti haritâni tînâni sammaddantâ ekindri-
yam jîvam vihethentâ bahû khuddake pâne sañghâtam âpâ-
dentâ. ime hi nâma aññatitthiyâ durakkhâtadhammâ vassâ-
vâsam alliyissanti sumpâpayissanti, ime hi nâma sakuntakâ
rukkhaggesu kulâvakâni karitvâ vassâvâsam alliyissanti sump-
kâpayissanti, ime pana samanâ Sakyaputtiyâ hemantam pi
gimham pi vassam pi cârikam caranti haritâni tînâni samma-
ddantâ ekindriyam jîvam vihethentâ bahû khuddako pâne
sañghâtam âpâdentâ 'ti. ||2|| assosum kho blikkhû tesam
manussânañ ujjhâyantânam khîyantânam vipâcentânam.
atha kho te bhikkhû bhagavato etam attham ârocesum. atha
kho bhagavâ etasmim niidâne etasmim pakarañe dhammad-
tham katvâ bhikkhû âmantesi : anujânâmi bhikkhave va-
ssam upagantun ti. ||3||1||

atha kho bhikkhûnañ etad ahosi: kadâ nu kho vassam
upagantabban ti. bhagavato etam attham ârocesum. anu-
jânâmi bhikkhave vassâne vassam upagantun ti. ||1|| atha
kho bhikkhûnañ etad ahosi: kati nu kho vassupanâyikâ 'ti.
bhagavato etam attham ârocesum. dve 'mâ bhikkhave va-
ssupanâyikâ purimikâ pacchimikâ 'ti. aparajjugatâya
âsâlhiyâ purimikâ upagantabbâ, mâsagatâya âsâlhiyâ pacchi-
mikâ upagantabbâ. imâ kho bhikkhave dve vassupanâyikâ
'ti. ||2||2||

tena kho pana samayena chabbaggyâ bhikkhû vassam̄ upagantvâ antarâ vassam̄ cârikam̄ caranti. manussâ ujjhâ-yanti khîyanti vipâcenti: katham hi nâmâ samanâ Sakyaputtiyâ hemantam pi gimham pi vassam pi cârikam carissanti haritâni tiñâni sammaddantâ ekindriyam jîvam vihethentâ bahû khuddake pâne sañghâtam âpâdentâ. ime hi nâmâ añnatitthiyâ durakkhâtadhammâ vassâvâsam alliy-santi sañkâpayissanti, ime hi nâmâ sakuntakâ rukkhaggese kulâvakâni karitvâ vassâvâsam alliyissanti sañkâpayissanti, ime pana samanâ Sakyaputtiyâ hemantam pi gimham pi vassam pi cârikam caranti haritâni tiñâni sammaddantâ ekindriyam jîvam vihethentâ bahû khuddako pâne sañghâtam âpâdentâ 'ti. ||1|| assosum kho bhikkhû tesam manussânam ujjhâyantânam khîyantânam vipâcentânam. ye te bhikkhû appicchâ te ujjhâyanti khîyanti vipâcenti: katham hi nâmâ chabbaggyâ bhikkhû vassam upagantvâ antarâ vassam cârikam carissantiti. atha kho te bhikkhû bhagavato etam attham ârocesum. atha kho bhagavâ etasminn̄ nidâne etasminn̄ pakarañe dhammadikatham katvâ bhikkhû âmantesi: na bhikkhave vassam upagantvâ purimam vâ temâsam pacchimam vâ temâsam avasitvâ cârikâ pakkamitabbâ. yo pakkameyya, âpatti dukkañassâ 'ti. ||2||3||

tena kho pana samayena chabbaggyâ bhikkhû na icchanti vassam upagantuñ. bhagarato etam attham ârocesum. nâ bhikkhave vassam na upagantabbam. yo na upagaccheyya, âpatti dukkañassâ 'ti. ||1|| tena kho pana samayena chabbaggyâ bhikkhû tadañ vassupanâyikâya vassam anupagantukâmâ sañcicca âvâsam atikkamanti. bhagavato etam attham ârocesum. na bhikkhave tadañ vassupanâyikâya vassam anupagantukâmena sañcicca âvâso atikkamitabbo. yo atikkameyya, âpatti dukkañassâ 'ti. ||2|| tena kho pana samayena râjâ Mâgadho Seniyo Bimbisâro vassam ukkadâhitukâmo bhikkhûnam santike dûtam pâhesi, yadi pan' ayyâ âgame juñhe vassam upagaccheyyun ti. bhagavato etam attham ârocesum: anujânâmi bhikkhave râjû-nam anuvattitun ti. ||3||4||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā
 yena Sāvatthi tena cārikām pakkāmi. anupubbena cāri-
 kam caramāno yena Sāvatthi tad avasari. tatra sudam bha-
 gavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa
 ārāme. tena kho pana samayena Kosalesu janapadosu
 Udenena upāsakena saṃgham uddissa viharo kārāpito
 hoti. so bhikkhūnam santike dūtam pāhesi, āgacchantu
 bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhi-
 khū ca passitum ti. ||1|| bhikkhū evam āhaṃsu: bhaga-
 vatā āvuso paññattam na vassam upagantvā purimam vā
 temāsam pacchimam vā temāsam avasitvā cārikā pakkami-
 tabbā 'ti. āgametu Udeno upāsako yāva bhikkhū vassam
 vasanti, vassam vutthā gamissanti. sace pan' assa accāyikam
 karaṇiyam, tath' eva āvāsikānam bhikkhūnam santike vihā-
 ram patiṭṭhāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati
 vipāceti: kathaṃ hi nāma bhaddantā mayā pahite na āga-
 chissanti, aham hi dāyako kārako saṃghupaṭṭhāko 'ti. asso-
 sum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khī-
 yantassa vipācentassa. atha kho te bhikkhū bhagavato etam
 attham ārocesum. ||3|| atha kho bhagavā etasmiṃ nidāne
 dhammikathām katvā bhikkhū āmantesi: anujānāmi bhi-
 khave sattannam sattāhakaraṇiyena pahite gantum, na
 tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sā-
 manerassa sāmaneriyā upāsakassa upāsikāya. anujānāmi
 bhikkhave imesam sattannam sattāhakaraṇiyena pahite gan-
 tum, na tv eva appahite. sattāham sannivatṭo kātabbo. ||4||
 idha pana bhikkhave upāsakena saṃgham uddissa vihāro
 kārāpito hoti. so ce bhikkhūnam santike dūtam pahiṇeyya,
 āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca
 sotum bhikkhū ca passitum ti, gantabbaṃ bhikkhave sattāhak-
 arāniyena pahite, na tv eva appahite. sattāham sannivatṭo
 kātabbo. ||5|| idha pana bhikkhave upāsakena saṃgham
 uddissa adḍhayogo kārāpito hoti, pāśādo kārāpito hoti, hammi-
 yañ kārāpitam h., guhā kārāpitā h., parivenam kārāpitam h.,
 koṭṭhako kārāpito h., upaṭṭhānasālā kārāpitā h., aggisālā
 kārāpitā h., kappiyakuṭī kārāpitā h., vaccakuṭī kārāpitā h.,
 cañkamo kārāpito h., cañkamanasālā kārāpitā h., udapāno
 kārāpito h., udapānasālā kārāpitā h., jantāgharam kārāpi-

tam h., jantāgharasālā kārāpitā h., pokkharaṇī kārāpitā h., manḍapo kārāpito h., ārāmo kārāpito h., ārāmavatthum kārāpitam hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., addhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunisamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekam sikkhamānam uddissa — la — sambahule sāmañere uddissa — la — ekam sāmañeram uddissa — la — sambahulā sāmañeriyo uddissa — la — ekam sāmañerim uddissa vihāro kārāpito hoti, addhayogo k. h., pāsādo k. h., hammiyam k. h., guhā k. h., parivenām k. h., koṭṭhako k. h., upaṭṭhānasālā k. h., aggisālā k. h., kappiyakuṭi k. h., cañkamo k. h., cañkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharaṇī k. h., manḍapo k. h., ārāmo k. h., ārāmavatthum k. h. hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||8|| idha pana bhikkhave upāsakena attano athāya nivesanam kārāpitam hoti — la — sayanigharam k. h., uddosito k. h., atṭo k. h., mālo k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyam k. h., guhā k. h., parivenām k. h., koṭṭhako k. h., upaṭṭhānasālā k. h., aggisālā k. h., rasavati k. h., vaccakuṭi k. h., cañkamo k. h., cañkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharam k. h., jantāgharasālā k. h., pokkharaṇī k. h., manḍapo k. h., ārāmo k. h., ārāmavatthum k. h., puttassa vā vāreyyam hoti, dhītuyā vā vāreyyam hoti, gilāno vā hoti, abhiññātam vā suttantam bhanati. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bhaddantā imam suttantam pariyāpuṇissanti pur' āyam su-

ttanto palujjatīti. aññataram vā pan' assa kiccam hoti karanyaṁ vā. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranyena pahite, na tv eva appahite. sattāham sannivaṭto kātabbo. ||9|| idha pana bhikkhave upāsikāya saṅgham uddissa vihāro kārāpito hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranyena pahite, na tv eva appahite. sattāham sannivaṭto kātabbo. ||10|| idha pana bhikkhave upāsikāya saṅgham uddissa aḍḍhayogo kārāpito . . . (= § 6) . . . ārāmavaththuṇi kārāpitam hoti. sā ce bhikkhūnam . . . (= § 10) . . . sattāham sannivaṭto kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa — la — bhikkhuniṣamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhuni uddissa — la — sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmañere uddissa, ekam sāmañeram uddissa, sambahulā sāmañeriyo uddissa, ekam sāmañeriṃ uddissa — la — attano athāya nivesanam kārāpitam hoti — la — sayanigharam kārāpitam hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātām vā suttantaṃ bhanati. sā ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu ayyā imam suttantaṃ pariyāpuṇissanti pur' āyam suttanto palujjatīti. aññataram vā pan' assa kiccam hoti karanyaṁ vā. sā ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranyena pahite, na tv eva appahite. sattāham sannivaṭto kātabbo. ||12|| idha pana bhikkhave bhikkhuniṣamgham uddissa, bhikkhuniyā saṅgham uddissa, sikkhamānāya saṅgham uddissa, sāmañerena saṅgham uddissa, sāmañeriyā saṅgham uddissa, sambahule bhikkhū uddissa, ekam bhikkhum uddissa, bhikkhuniṣamgham uddissa, sambahulā bhikkhuniyo uddissa, ekam bhikkhuniṃ uddissa, sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmañere uddissa, ekam sāmañeram uddissa,

sambahulā sāmañeriyō uddissa, ekaṁ sāmañeriṁ uddissa,
attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . ārā-
māvatthum kārāpitam hoti. sā ce bhikkhūnam santike
dūtam pahiṇeyya, āgacchantu ayyā, icchāmi dānañ ca dā-
tum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam
bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite.
sattāham sannivatṭo kātabbo 'ti. ||13|| 5||

tena kho pana samayena aññataro bhikkhu gilāno hoti.
so bhikkhūnam santike dūtam pāhesi, ahaṁ hi gilāno, āga-
cchantu bhikkhū, icchāmi bhikkhūnam āgatan ti. bhagava-
to etam atthām ārocesum. anujānāmi bhikkhave pañcannam
sattāhakaraṇiyena appahite pi gantum, pag eva pahite,
bhikkhusa bhikkhuniyā sikkhamānāya sāmañerassa sāmañe-
riyā. anujānāmi bhikkhave imesam pañcannam sattāhaka-
raṇiyena appahite pi gantum, pag eva pahite. sattāham
sannivatṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu
gilāno hoti. so ce bhikkhūnam santike dūtam pahi-
ṇeyya, ahaṁ hi gilāno, āgacchantu bhikkhū, icchāmi bhi-
kkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇi-
yena appahite pi, pag eva pahite, gilānabhattam vā pari-
yesissāmi, gilānupaṭṭhākabhattam vā pariyesissāmi, gilāna-
bhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi
vā 'ti. sattāham sannivatṭo kātabbo. ||2|| idha pana
bhikkhave bhikkhusa anabhirati uppānnā hoti. so ce
bhikkhūnam santike dūtam pahiṇeyya, anabhirati mo uppā-
nnā, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti,
gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag
eva pahite, anabhirati vūpakāsessāmi vā vūpakāsāpessāmi
vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo
kātabbo. ||3|| idha pana bhikkhave bhikkhusa kukkuccam
uppānam hoti. so ce bhikkhūnam santike dūtam pahi-
ṇeyya, kukkuccam me uppānam, āgacchantu bhikkhū,
icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattā-
hakaraṇiyena appahite pi, pag eva pahite, kukkuccam vino-
dessāmi vā vinodāpessāmi vā dhammakatham vāssa karissā-
mīti. sattāham sannivatṭo kātabbo. ||4|| idha pana bhi-
kkhave bhikkhusa ditṭhigataṁ uppānam hoti. so ce

bhikkhūnam santike dūtam pahiṇeyya, diṭṭhigatam me uppānām, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, diṭṭhigatam vivecessāmi vā vivecāpessāmi vā dhammakathām vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||5|| idha pana bhikkhave bhikkhu garudhammaṁ ajjhāpanno hoti parivāsāraho. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi garudhammaṁ ajjhāpanno parivāsāraho, Agacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, parivāsadānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||6|| idha pana bhikkhave bhikkhu mūlāya paṭikassanāraho hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi mūlāya paṭikassanāraho, Agacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mūlāya paṭikassanam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave bhikkhu mānattāraho hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi mānattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mānattadānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||8|| idha pana bhikkhave bhikkhu abbhānāraho hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||9|| idha pana bhikkhave bhikkhussa samgho kammaṇi kattukāmo hoti tajjaniyam vā nissayam vā pabbājaniyam vā paṭisāraniyam vā ukkhepaniyam vā. so ce bhikkhūnam santike dūtam pahiṇeyya, samgho me kammam kattukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti

nu kho samgho kammam na kareyya lahukāya vā pariñā-
 meyyā 'ti. sattāham sannivatṭo kātabbo. ||10|| kataṁ vā
 pan'assa hoti samghena kammaṁ tajjaniyam vā . . .
 ukkhepaniyam vā. so ce bhikkhūnam santike dūtam pahi-
 neyya, samgho me kammaṁ akāsi, āgacchantu bhikkhū,
 icchāmi bhikkhūnam ḡatan ti, gantabbam bhikkhave sattā-
 hakaraṇiyena appahite pi, pag eva pahite, kin ti nu kho sa-
 mmāvatteyya lomaṁ pāteyya netthāram vatteyya, samgho
 tam kammaṁ paṭipassambheyyā 'ti. sattāham sannivatṭo
 kātabbo. ||11|| idha pana bhikkhave bhikkhunī gilā-
 nā hoti. sā ce bhikkhūnam santike dūtam pahiñeyya,
 aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam ḡa-
 tan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite
 pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilā-
 nupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā
 pariyesissāmi, puchissāmi vā, upaṭṭhahissāmi vā 'ti. sattā-
 ham sannivatṭo kātabbo. ||12|| idha pana bhikkhave bhi-
 kkhuṇiyā anabhirati uppānā hoti. sā ce bhikkhūnam
 santike dūtam pahiñeyya, anabhirati mo uppānā, āga-
 cchantu ayyā, icchāmi ayyānam ḡatan ti, gantabbam
 bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite,
 anabhiratim vūpakāsəssāmi vā vūpakāsəpessāmi vā dhamma-
 katham vāssā karissāmīti. sattāham sannivatṭo kātabbo. ||13||
 idha pana bhikkhave bhikkhuṇiyā kukkuccam uppānā
 hoti. sā ce bhikkhūnam santike dūtam pahiñeyya, kukku-
 ccam me uppānā, āgacchantu ayyā, icchāmi ayyānam
 ḡatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite
 pi, pag eva pahite, kukkuccam vinodessāmi vā vinodāpessāmi
 vā dhammakatham vāssā karissāmīti. sattāham sannivatṭo
 kātabbo. ||14|| idha pana bhikkhave bhikkhuṇiyā diṭṭhi-
 gataṁ uppānā hoti. sā ce bhikkhūnam santike dūtam
 pahiñeyya, diṭṭhigataṁ mo uppānā, āgacchantu ayyā,
 icchāmi ayyānam ḡatan ti, gantabbam bhikkhave sattāhaka-
 raṇiyena appahite pi, pag eva pahite, diṭṭhigataṁ vivecessā-
 mi vā vivecāpessāmi vā dhammakatham vāssā karissāmīti.
 sattāham sannivatṭo kātabbo. ||15|| idha pana bhikkhave
 bhikkhunī garudhammaṁ aijjhāpannā hoti mānattā-
 rahā. sā ce bhikkhūnam santike dūtam pahiñeyya, aham hi

garudhammaṇī ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ ḡatān ti, gantabbāṇ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mānattadānaṃ ussukkaṇī karissāmīti. sattāhaṇī sannivāṭṭo kātabbo. ||16|| idha pana bhikkhave bhikkhunī mūlāya paṭikassanārahā hoti. sā ce bhikkhūnaṃ santike dūtaṇ pahiṇeyya, ahaṇ hi mūlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ ḡatān ti, gantabbāṇ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mūlāya paṭikassanānaṃ ussukkaṇī karissāmīti. sattāhaṇī sannivāṭṭo kātabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sā ce bhikkhūnaṃ santike dūtaṇ pahiṇeyya, ahaṇ hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ ḡatān ti, gantabbāṇ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, abbhānānaṃ ussukkaṇī karissāmīti. sattāhaṇī sannivāṭṭo kātabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṅgho kammaṇī kātta kāmo hoti tajjaniyān vā nissayaṇ vā pabbājaniyān vā paṭisāraṇiyān vā ukkhepaniyān vā. sā ce bhikkhūnaṃ santike dūtaṇ pahiṇeyya, saṅgho mo kammaṇī kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ ḡatān ti, gantabbāṇ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho saṅgho kammaṇī na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṇī sannivāṭṭo kātabbo. ||19|| kataṇ vā pan' assā hoti saṅghena kammaṇī tajjaniyān vā . . ukkhepaniyān vā. sā ce bhikkhūnaṃ santike dūtaṇ pahiṇeyya, saṅgho mo kammaṇī akāsi, āgacchantu ayyā, icchāmi ayyānaṃ ḡatān ti, gantabbāṇ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomaṇī pāteyya netthāraṇi vatteyya, saṅgho taṇi kammaṇī paṭipassambheyyā 'ti. sattāhaṇī sannivāṭṭo kātabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sā ce bhikkhūnam santike dūtaṇ pahiṇeyya, ahaṇ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ ḡatān ti, gantabbāṇ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattaṇi vā pariyesissāmī, gilānupatṭhākabhattaṇi vā pariyesissāmī, gilānabhesajaṇi vā pariyesissāmī, pucchissāmī vā, upatṭhahissāmī vā 'ti. sattāhaṇī sannivāṭṭo kātabbo. ||21|| idha pana bhikkhave sikkha-

mânâya anabhirati uppannâ hoti — la — sikkhamânâya kukkuccam uppannam hoti, sikkhamânâya ditthigataṁ uppannam hoti, sikkhamûnâya sikkhâ kupitâ hoti. sâ ce bhikkhûnam santiko dûtam pahineyya, sikkhâ me kupitâ, âgacchantu ayyâ, icchâmi ayyânam âgatan ti, gantabbam bhikkhave sattâhakarañyena appahite pi, pag eva pahite, sikkhâsamâdânam ussukkam karissâmîti. sattâham sannivat̄to kâtabbo. ||22|| idha pana bhikkhave sikkhamânâ upasampajjituṁkâma hoti. sâ ce bhikkhûnam santike dûtam pahineyya, aham hi upasampajjituṁkâma, âgacchantu ayyâ, icchâmi ayyânam âgatan ti, gantabbam bhikkhave sattâhakarañyena appahite pi, pag eva pahite, upasampadan ussukkam karissâmî vâ, anussâvessâmî vâ, gaṇapûrako vâ bhavissâmîti. sattâham sannivat̄to kâtabbo. ||23|| idha pana bhikkhave sâmañero gilâno hoti. so ce bhikkhûnam santike dûtam pahineyya, aham hi gilâno, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakarañyena appahite pi, pag eva pahite, gilânabhettam vâ pariyessâmîni, gilânupat̄thâkabhattam vâ pariyessâmîni, gilânabhesajjañ vâ pariyessâmîni, pucchissâmî vâ, upat̄thahissâmî vâ 'ti. sattâham sannivat̄to kâtabbo. ||24|| idha pana bhikkhave sâmañerassa anañbirati uppannâ hoti — la — sâmañerassa kukkuccam uppannam hoti, sâmañerassa ditthigataṁ uppannam hoti, sâmañero vassam pucchitukâmo hoti, so ce bhikkhûnam santike dûtam pahineyya, aham hi vassam pucchitukâmo, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakarañyena appahite pi, pag eva pahite, pucchissâmî vâ âcikkhissâmî vâ 'ti. sattâham sannivat̄to kâtabbo. ||25|| idha pana bhikkhave sâmañero upasampajjituṁkâmo hoti. so ce bhikkhûnam santike dûtam pahineyya, aham hi upasampajjituṁkâmo, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakarañyena appahite pi, pag eva pahite, upasampadan ussukkam karissâmî vâ, anussâvessâmî vâ, gaṇapûrako vâ bhavissâmîti. sattâham sannivat̄to kâtabbo. ||26|| idha pana bhikkhave sâmañeri gilâna hoti. sâ ce bhikkhûnam santike dûtam pahineyya, aham hi gilâna, âgacchantu ayyâ, icchâmi ayyânam âgatan

ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhattan vā pariyesissāmi, gilānupatṭhākabhattan vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatṭhahissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||27|| idha pana bhikkhave sāmañeriyā anabhirati uppānā hoti — la — sāmañeriyā kukkuceam uppānām hoti, sāmañeriyā dīṭṭhigataṁ uppānām hoti, sāmañerī vassam pucchitukāmā hoti. sā ce bhikkhūnam santiko dūtam pahiṇeyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||28|| idha pana bhikkhave sāmañerī sikkhaṇi sa-mādiyitukāmā hoti. sā ce bhikkhūnam santiko dūtam pahiṇeyya, aham hi sikkhaṇi samādiyitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkaṇi karissāmīti. sattāham sannivatṭo kātabbo 'ti. ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti. sā puttassa santike dūtaṇi pāhesi, aham hi gilānā, āgacchatu meutto, icchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattan sattānam sattāhakaraṇiyena pahite gantuṁ, na tv eva appahite, pañcannam sattāhakaraṇiyena appahite pi gantuṁ, pag eva pahite, ayañ ca me mātā gilānā sā ca anupāsikā. kathānu kho mayā patipajjitatban ti. bhagavato etam attham ārocesum. ||1|| anujānāmi bhikkhave sattānam sattāhakaraṇiyena appahite pi gantuṁ, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmañerassa sāmañeriyā mātuyā ca pitussa ca. anujānāmi bhikkhave inosāpi sattānam sattāhakaraṇiyena appahite pi gantuṁ, pag eva pahite. sattāham sannivatṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa mātā gilānā hoti. sā ce puttassa santike dūtam pahiṇeyya, aham hi gilānā, āgacchatu meutto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivatṭo kātabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu meutto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivatṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa bhātā gilāno hoti. so ce bhātuno santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu me bhātā, icchāmi bhātuno āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānā hoti. sā ce bhātuno santike dūtam pahiṇeyya, aham hi gilānā, āgacchatu . . . (=§ 5) . . . sattāham sannivatṭo kātabbo. ||6|| idha pana bhikkhave bhikkhussa nātako gilāno hoti. so ce bhikkhussa santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahito. sattāham sannivatṭo kātabbo 'ti. ||8||7||

tena kho pana samayena samghassa vihāro udriyati. aññatarena upasakena araññe bhanḍam chedāpitam hoti. so bhikkhūnañi santike dūtam pāhesi, sace bhaddantā tam bhanḍam avahareyyum, dajjāham tam bhanḍan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave samghakaraṇīyena gantum. sattāham sannivatṭo kātabbo 'ti. ||1||8||

vassāvāsabhāṇavāram nitthitam.

tena kho pana samayena Kosalesu janapadesu aññata-rasmin āvāse vassupagatā bhikkhū vālehi ubbālhā honti, gaṇhimsu pi paripātiṁsu pi. bhagavato etam attham ārocesum. idha pana bhikkhave vassupagatā bhikkhū vālehi ubbālhā honti, gaṇhanti pi paripātentī pi. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapehi ubbālhā honti, qasanti pi paripātentī pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbâlha honti, vilumpanti pi âkotenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisâcehi ubbâlhâ honti, âvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gâmo agginâ daðdhō hoti, bhikkhū piñdakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senâsanānam agginâ daðdhānam hoti, bhikkhū senâsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gâmo udakena vuñho hoti, bhikkhū piñdakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senâsanānam udakena vuñhanī hoti, bhikkhū senâsanena kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmiñ âvâse vassupagatānam bhikkhūnam gâmo corehi vuñtlâsi. bhagavato etam atthañ ârocesum. anujânâmi bhikkhave yena gâmo tena gantun ti. gâmo dvedhâ bhijjitha. bhagavato etam atthañ ârocesum. anujânâmi bhikkhave yena bahutarâ tena gantun ti. bahutarâ assaddhâ honti appasannâ. bhagavato etam atthañ ârocesum. anujânâmi bhikkhave yena saddhâ pasannâ têna gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññata-rasmiñ âvâse vassupagatā bhikkhū na labhimsu lûkhassa vâ paññitassa vâ bhojanassa yâvadattham pâripûrim. bhagavatc etam atthañ ârocesum. idha pana bhikkhave vassupagatā bhikkhū na labhanti lûkhassa vâ paññitassa vâ bhojanassa yâvadattham pâripûriñ. es' eva antarâyo 'ti pakkamitabbañ. anâpatti vassacchedassa. idha pana bhikkhave vassupagatā blâkkhū labhanti lûkhassa vâ paññitassa vâ bhojanassa yâvadattham pâripûriñ, na labhanti sappâyâni bhojanâni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lûkhassa vâ paññitassa vâ bhojanassa yâvadattham pâripûriñ, labhanti sappâyâni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lākhassa vā paññitassa vā bhojanassa yāvadattham pāripūrim, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti pañirūpañ upatthākam. cs' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatām bhikkhuñ itthi nimanteti: ehi bhante hiraññām vā te demi, suvaññām vā te demi, khettañ vā t. d., vatthuñ vā t. d., gāvum vā t. d., gāyiñ vā t. d., dāsam vā t. d., dāsim vā t. d., dhītarām vā t. d. bhariyathāya, aham vā te bhariyā homi, aññām vā te bhariyām ānemīti. tatra ce bhikkhuno evam hoti: lahuparivattam kho cittam vuttañ bhagavatā, siyāpi me brahmācariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatām bhikkhuñ vesī nimanteti — la — thullakumāri nimanteti, panyāko nimanteti, nātakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti: ehi bhante hiraññām vā te dema . . . dhītarām vā te dema bhariyathāya, aññām vā te bhariyām ānessāmā 'ti. tatra ce bhikkhuno evam hoti: lahuparivattam . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāñ.ikāñ nidhiñ passati. tatra ce bhikkhuno evam hoti: lahuparivattam . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū samghabhedāya parakkamante. tatra ce bhikkhuno evam hoti: garuko kho samghabhedo vutto bhagavatā, mā mayi sammukhībhūte samgho bhijjiti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu sunāti: sambahulā kira bhikkhū samghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu sunāti: amukasmīm kira āvāse sambahulā bhikkhū samghabhedāya parakkamantīti. tatra ce bhikkhuno evam hoti: te kho me bhikkhū mittā, ty āham vakkhāmi: garuko kho āvuso samghabhedo vutto bhagavatā, māyasmantānam samghabhedo ruccithā 'ti, karissanti me vacanam sussūsi-ssanti sotam odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhū sunāti: amukasmīm kira āvāse sambahulā bhikkhū samgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evaṇ hoti : te
 kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā,
 ty āham vakkhāmi, te vuttā te vakkhanti : garuko . . .
 (=§ 6) . . . vassacchedassa. ||7|| idha pana bhikkhave
 vassupagato bhikkhu suṇāti : amukasmīm kira āvāse sambahu-
 lehi bhikkhūhi samgho bhinno 'ti. tatra ce bhikkhuno evaṇ
 hoti : te kho me bhikkhū mittā, ty āhaṇi vakkhāmi : garuko
 . . . (=§ 6) . . . vassacchedassa. ||8|| idha pana bhi-
 kkhave vassupagato bhikkhu suṇāti : amukasmīm kira āvāse
 sambahulehi bhikkhūhi samgho bhinno 'ti. tatra ce bhi-
 kkhuno evaṇ hoti : te kho me bhikkhū na mittā, api ca ye
 tesam mittā te me mittā, ty āham vakkhāmi, to vuttā te va-
 kkhanti : garuko . . . (=§ 6) . . . vassacchedassa. ||9||
 idha pana bhikkhave vassupagato bhikkhu suṇāti : amukas-
 mīm kira āvāse sambahulā bhikkhuniyo samghabhedāya pa-
 rakkamantīti. tatra ce bhikkhuno evaṇ hoti : tā kho me
 bhikkhuniyo mittā, tāhaṇi vakkhāmi : garuko kho bhaginiyo
 samghabhedo vutto bhagavatā, mā bhaginīnaṇi samghabhedo
 rucciitthā 'ti, karissanti me vacanam sussūsissanti sotam oda-
 hissantīti, pakkamitabbam. anāpatti vassacchedassa. ||10||
 idha pana bhikkhave vassupagato bhikkhu suṇāti : amu-
 kasminm kira āvāse sambahulā bhikkhuniyo samghabhedāya
 parakkamantīti. tatra ce bhikkhuno evaṇ hoti : tā kho me
 bhikkhuniyo na mittā, api ca yā tāsam mittā tā me mittā,
 tāhaṇi vakkhāmi, tā vuttā tā vakkhanti : garuko . . .
 (=§ 10) . . . vassacchedassa. ||11|| idha pana bhikkhave
 vassupagato bhikkhu suṇāti : amukasmīm kira āvāse samba-
 halāhi bhikkhunīhi samgho bhinno 'ti. tatra ce bhikkhuno
 evaṇ hoti : tā kho me bhikkhuniyo mittā, tāhaṇi vakkhāmi :
 garuko . . . (=§ 10) . . . vassacchedassa. ||12|| idha pana
 bhikkhave vassupagato bhikkhu suṇāti : amukasmīm kira
 āvāse sambahulāhi bhikkhunīhi samgho bhinno 'ti. tatra ce
 bhikkhuno evaṇ hoti : tā kho me bhikkhuniyo na mittā, api
 ca yā tāsam mi:tā tā me mittā, tāhaṇi vakkhāmi, tā vuttā tā
 vakkhanti : garuko . . . (=§ 10) . . . vassacchedassa.
 ||13||11||

tena kho pana samayena aññataro bhikkhu vaje vassam

upagantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vaje vassam upagantun ti. vajo vutṭhāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena vajo tena gantum ti. ||1|| tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya satthena gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave satthe vassam upagantun ti. tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhasusire vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhasusire vassam upagacchabam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhavīṭabhiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi nugaluddakā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhaviṭabhiyā vassam upagacchabam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchabam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| teṇa kho pana samayena bhikkhū ascenāsanakā vassam upagacchanti, sītena pi kilamanti uñhena pi kilamanti. bhagavato etam attham ārocesum. na bhikkhave asenāsanakena vassam upagacchabam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakutikāya vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavaḍābhakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chavakutikāya vassam upagacchabam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagacchabam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

||8|| tena kho pana samayena bhikkhū cātiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi titthiyā 'ti. bhagavato etam attham ārocesum. na bhikkhave cātiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkatassā 'ti. ||9||12||

tena kho pana samayena Sāvatthiyā saṅghena kātikā katā hoti antarā vassam na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasam̄kamitvā pabbajjam̄ yāci. bhikkhū evam̄ āhamsu: saṅghena kho āvuso kātikā katā antarā vassam na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassam vasanti, vassam vutthā pabbājessantīti. atha kho te bhikkhū vassam vutthā Visākhāya Migāramātuyā nattārām̄ etad avocum: ehi dāni āvuso pabbājhīti. so evam̄ āha: sac' ābañ bhante pabbajito assam, abhirameyyām' āham, na dān' āhañ bhante pabbajissāmīti. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathañ hi nāma ayyā evarūpam̄ katikam̄ karissanti na antarā vassam pabbājetabban ti, kam̄ kālam̄ dhammo na caritabbo 'ti. assosum kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave evarūpā katikā kātabbā antarā vassam na pabbājetabban ti. yo kareyya, āpatti dukkatassā 'ti. ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakyaputta na rañño Pasenadissa Kosalassa vassavāso patisuto hoti purimikāya. so tam̄ āvāsam gacchanto addasa antarā magge dve āvāse bahucivārake, tassa etad ahosi: yan nūnāhañ imesu dvīsu āvāsesu vassam vaseyyam, evam̄ me bahu civaram uppajjissatīti. so tesu dvīsu āvāsesu vassam vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathañ hi nāma ayyo Upanando Sakyaputto amhākam̄ vassavāsam paṭisūnitā visamvādēssati. nanu bhagavatā anekapariyāycna musavādo garahito, musavādā veramañi pasatthā 'ti. ||1|| assosum kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathañ hi nāma

āyasmā Upanando Sakyaputto rañño Paseṇadissa Koṣalassa vassāvāsam paṭisunītvā visamvādēssati. naṇu bhagavatā anekapariyāyena muṣāvādo garahito, muṣāvādā veramaṇī pasatthā 'ti. ||2|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmiṇ nidaṇe bhikkhusaṃgham sannipatpētva āyasmantaṃ Upanandam Sakyaputtam paṭipucchi: saccam kira tvaṇ Upananda rañño Paseṇadissa Koṣalassa vassāvāsam paṭisunītvā visamvādesiti. saccam bhagavā. vigarahi buddho bhagavā; katham hi nāma tvaṇ moghapurisa rañño Paseṇadissa Koṣalassa vassāvāsam paṭisunītvā visamvādēssasi. naṇu mayā moghapurisa anekapariyāyena muṣāvādo garahito muṣāvādā veramaṇī pasatthā. n' etam moghapurisa appasannānam vā pasādāya — la — vigarhitvā dhammikatham katvā bhikkhū āmantesi: ||3|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāyā. so tam āvāsam gacchanto passati antarā maggo dve āvāso bahucivārake, tassa evam hoti: yaṇ nūnāhaṇ imesu dvīsu āvāsesu vassam vaseyyam, evam me bahum cīvaraṇ uppajjissatī. so tesu dvīsu āvāsesu vassam vasati. tassa bhikkhave bhikkhuno purimikā ca na paññāyatī paṭissave ca āpatti dukkaṭassa. ||4|| idha pīna bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāyā. so tam āvāsam gacchanto bahiddhā uposathan karoti, pāṭipadena vihāram upeti senāsanam paññāpeti pāniyam paribhojaniyam upatthāpeti pariveṇam sammajjati, so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyatī paṭissave ca āpatti dukkaṭassa. idha pana . . . (=§ 5) . . . so tadah' eva sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyatī paṭissave ca āpatti dukkaṭassa. ||5|| idha pana . . . so dvīhatīhaṇ vasitvā akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyatī paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṇ vasitvā sattāhakaraṇīyena pakkamati. so tam sattāham bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyatī paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṇ vasitvā sattāhakaraṇīyena pakka-

mati. so tam sattāham anto sannivaṭṭam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāham anāgatāya pavāraṇāya sakaraṇīyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassavāso paṭissuto hoti purimikāya. so tam āvāsam gantvā uposatham karoti, pāti-padena vihāram upeti senāsanam paññāpeti pāniyam pari-bhōjaniyam upaṭṭhāpeti pariveṇam sammajjati. so tadaḥ' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadaḥ' eva sakaraṇīyo pakkamati — la — so dvīhatīham vasitvā sakaraṇīyo pakkamati — la — so dvīhatīham vasitvā sattāhakaraṇīyena pakkamati. so tam sattāham bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatīham vasitvā sattāhakaraṇīyena pakkamati. so tam sattāham anto sannivaṭṭam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāham anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassavāso paṭissuto hoti pacchimikāya. so tam āvāsam gacchanto bahiddhā uposathaṇ karoti, pāti-padena vihāram upeti senāsanam paññāpeti pāniyam pari-bhōjaniyam upaṭṭhāpeti pariveṇam sammajjati. so tadaḥ' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (*the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāraṇāya: anāgatāya komudiyā cātumāsiniyā*) . . . paṭissave ca anāpatiti. ||11||**14||**

vassup nāyikakkhandhako tatiyo.

tassa uddānam :

- upagantum, kadā c' eva, kati, antarā vassa ca,
na icchanti ca, sañcicca, ukkaddhitum, upāsako,

gilāno, mātā ca, pitā, bhātā ca, atha fiātako,
 bhikkhugatiko, vihāro, vālā cāpi, sirimsapā,|
 corā c' eva, pisācā ca, daḍqho, tadubhayena ca,
 vulho dakena, vuṭṭhāsi, bahutarā ca, dāyakā,|
 lūkhapanītasappāya-bhesajj'-upatṭhakena ca,
 itthi, vesi, kumārī ca, pāṇdako, fiātakena ca,|
 rājā, corā, dhuttā, nidhi, bhedā, atṭhavidhena ca,
 5 vajā, satthā ca, nāvā ca, susire, viṭṭabhāya ca,|
 ajjhokāse vassāvāso, aṣenāsanakena ca,
 chavakuṭikā, chatte ca, cātiyā ca upenti te,|
 katikā, paṭisunītvā, bahiddhā ca uposathā,
 purimikā, pacchimikā, yathānayena yojaye,|
 akaraṇīyo pakkamati, sakaraṇīyo tath' eva ca,
 dvīhatihā ca puna, sattāhakaraṇīyena ca,|
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,
 vatthuddāne antarikā tantimagganī nisāmaye 'ti,|
 imamhi khandhake vatthu dvepaññāsa.

M A H Â V A G G A .

IV.

Tena samayena buddho bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā sandīṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmiṁ āvāso vassan̄ upagacchiṁsu. atha kho tesam bhikkhūnam etad ahosi: kena nu kho mayaṁ upāyena samaggā sammodamānā avivadamānā phāsukan̄ vassan̄ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesam bhikkhūnam etad ahosi: sace kho mayaṁ aññamaññam n' eva ālapceyyāma na sallapeyyāma, yo paṭha-maṁ gāmato piṇḍāya paṭikkameyya, so āsanam paññāpeyya, pādodakaṁ pādapīṭham pādakathalikam upanikkhipeyya, avakkārapātiṁ dhowitvā upatṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāveso, sace ākañkheyya, bhuñjeyya, no ce ākañkheyya, appaharite vā chaddheyya appānake vā udake opilāpeyya, so āsanam uddhareyya, pādodakaṁ pādapīṭham pādakathalikam paṭisāmeyya, avakkārapātiṁ dhowitvā paṭisāmeyya, pāniyam paribhojanīyam paṭisāmeyya, bhattaggam sammajeyya, ||3|| yo passeyya pāniyaghataṁ vā paribhojanīyaghataṁ vā vaccaghataṁ vā ritam tuccham, so upatṭhāpeyya, sac' assa avisayham hatthavikārena, dutiyan̄ āmantetvā hatthavilañghakena upatṭhāpeyya, na tv eva tappaccayā vācam bhindeyya, evam kho mayaṁ samaggā sammodamānā avivadamānā phāsukan̄ vassan̄ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññam n' eva ālapiṁsu na sallapiṁsu. yo paṭhamam gāmato piṇḍāya patikkamati, so āsanam paññāpeti, pādodakaṁ pādapīṭham pādakathalikam upanikkhipati, avakkārapātiṁ dhowitvā upatṭhāpeti, pāniyam paribhojanīyam upa-

tthāpeti. ||5|| yo pacchā gāmato piṇḍaya paṭikkamati, sace hoti bhuttāvaseso, sace ākañkhati, bhuñjati, no ce ākañkhati, appaharite vā chaddeti appāñake vā udake opilāpeti, so āsanañ uddharati pādodakam pādapīṭham pādakathalikam paṭisāmeti, avakkārapātiñ dhovitvā paṭisāmeti, pāniyam pari-bhōjaniyam patisāmeti, bhattaggam sammajjati. ||6|| yo passati pāniyaghaṭam vā paribhōjaniyaghaṭam vā vaccegħaṭam vā rittañ tucchañ, so upaṭṭhāpeti. sac' assa hoti avisayhañ hatthavikārena, dutiyam āmantetvā hatthavilañgha-kena upaṭṭhāpeti, na tv eva tappaccayā vācam bhindati. ||7|| āciññam kho pan' etam vassam vutthānam bhikkhūnam bhagavantam dassanāya upasāñkamitum. atha kho to bhikkhū vassam vutthā temāsaccayena senāsanam samsāmetvā pattacīvaraṇū ādlāya yena Sāvatthī tena pakkamīnsu. anupubbena yena Sāvatthī Jetavanam Anāthapīṇḍikassa ārāmo, yena bhagavā ten' upasāñkamīnsu, upasāñkamitvā bhagavantam abhivādetvā ekamūntam nisidimīnsu. āciññam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum. ||8|| atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyam, kacci yāpanīyam, kacei samaggā sammodamānā avivadamānā phāsu-kañ vassam vasittha na ca piṇḍakena kilamitthā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā phāsukañ vassam vasimhā na ca piṇḍakena kilamimhā 'ti. ||9|| jānantāpi tathāgatā puechanti, jānantāpi na puechanti, kālam viditvā puechanti, kālam viditvā nā puechanti, atthasāñhitam tathāgatā puechanti no anatthasāñhitam, anatthasāñhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipuechanti, dhammañ vā desessāma, sāvākānam vā si-kkhāpadam paññāpessāmā 'ti. atha kho bhagavā te bhikkhū etad avoca: yathākatham pana tunhe bhikkhave samaggā sammodamānā avivadamānā phāsukañ vassam vasittha na ca piṇḍakena kilamitthā 'ti. ||10|| idha mayam bhante sambhulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmiñ āvāse vassam upagacchimhā. tesam no bhante amhākam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukañ vassam vaseyyāma na

ca piṇḍakena kilameyyāmā 'ti. teṣāṁ no bhante amhākām etad ahosi: sace kho mayam . . . evam̄ kho mayam̄ samaggā sammodamānā avivadamānā phāsukam̄ vassam̄ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. atha kho mayam̄ bhante aññamaññām̄ n' eva ālapimhā na sallapimhā. yo pathamaṇī gāmato piṇḍāya paṭikkamati, so āsanaṇī paññāpeti, pādodakam . . . vācam bhindati. evam̄ kho mayam̄ bhante samaggā sammodamānā avivadamānā phāsukam̄ vasanā vasimhā na ca piṇḍakena kilamimhā 'ti. ||11|| atha kho bhagavū bhikkhū āmantesi: aphāsuñ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, caka-kasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pamattasanvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. kathām̄ hi nām' ime bhikkhave inoghapurisā mūgabbatām̄ titthiyasamādānam̄ samādīyissanti. ||12|| n' etam̄ bhikkhave appasannānaṇī vā pasādāya. vigarahitvā dhammikathanū katvā bhikkhū āmantesi: na bhikkhave mūgabbatām̄ titthiyasamādānam̄ sanādīyitabbaṇī. yo samādīyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassam̄ vutthānam̄ bhikkhūnam̄ tīhi ṭhānehi paṭvā retum̄ ditthēna vā sutena vā parisañkāya vā. sā vo bhavissati aññam-aññānulomatañcāpattivuttānātā vinayapurekkhāratā. ||13|| evañ ca pana bhikkhave paṭvāretabbaṇī. vyattena bhikkhunā paṭibalena saṅgho nāpetalbo: sunyātu me bhanto saṅgho. ajja pavāraṇā. yadi saṅghassa pakkallam̄ saṅgho pavāreyyā 'ti. therena bhikkhunā ekam̄saṇī uttarāsaṅgam̄ karitvā ukkuṭikam̄ niśiditvā añjaliṇī paggaḥetvā evam̄ assa vacanīyo: saṅgham̄ āvuso pavāremi ditthēna vā sutena vā parisañkāya vā, vadantu mam̄ āyasmanto anukampaṇī upādāya, passanto paṭikarissāmī. dutiyam̄ pi . . . tatiyam̄ pi āvuso saṅgham̄ pavāremi ditthēna vā sutena vā parisañkāya vā, vadantu mam̄ āyasmanto anukampaṇī upādāya, passanto paṭikarissāmī. navakena bhikkhunā ekam̄saṇī uttarāsaṅgam̄ karitvā ukkuṭikam̄ niśiditvā añjaliṇī paggaḥetvā evam̄ assa vacanīyo: saṅgham̄ bhante pavāremi

ditṭhena vā . . . dutiyam pi . . . tatiyam pi . . . passanto patikarissāmīti. ||14||1||

tena kho pana samayena chabbaggyā bhikkhū theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggyā bhikkhū theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchissantīti. atha kho te bhikkhū bhagavato etam attham ārocesuṇi. saccāṇi kira bhikkhave chabbaggyā bhikkhū theresu . . . acchantīti. saccāṇi bhagavā. vigarahi buddho bhagavā: katham hi nāma ce bhikkhave moghapurisā theresu . . . acchissippi. n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchitabbaṇi. yo accheyya, āpatti dukkaṭassa. anujānāmi bhikkhave sabbeh' eva ukkuṭikanī nisinnehi pavāretun ti. ||1|| tena kho pana samayena aññataro thero jarādubbalo yāva sabbe pavārentīti ukkuṭikanī nisinno āgamayamāno mucchito papati. bhagavato etam attham ārocesuṇi. anujānāmi bhikkhave tadautarā ukkuṭikanī nisiditum yāva 'pavāreti, pavāretvā āsane nisiditun ti. ||2||2||

atha kho bhikkhūnaṇi etad ahosi: kati nu kho pavāraṇā 'ti. bhagavato etam attham ārocesuṇi. dve 'mā bhikkhave pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnaṇi etad ahosi: kati nu kho pavāraṇakammānīti. bhagavato etam attham ārocesuṇi. cattār' imāni bhikkhave pavāraṇakammāni, adhammena vaggam pavāraṇakammam . . . (= II. 14. 2, 3. *Read pavāraṇakammam instead of uposathakamīmāṇi*) . . . sikkhitabban ti. ||2|| atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho pavāressatīti. evam vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānenā bhikkhunā pavāraṇam dātuṇi. evaṇi ca pana bhikkhave dātabbā. tena gilānenā bhikkhunā ekam

bhikkhum upasam̄kamitvā ekamsam uttarāsañgam karitvā ukutūkam niśiditvā anjaliṁ paggahetvā evam assa vacanīyo : pavāraṇam dammi, pavāraṇam me hara, mam' atthāya pavārehīti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīthena vā sam̄ghamajjhe ānetvā pavāretabbam. sace bhikkhave gilānupaṭṭhākānam bhikkhūnam evam hoti: sace kho mayam gilānam thānā cāvessāma, ābādho vā abhivaddhissati kālām̄kiriyyā vā bhavissatiti, na bhikkhave gilāno thānā cāvetabbo, sam̄ghena tattha gantvā pavāretabbam, na tv eva vaggeſa sam̄ghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇam dentena chandam pi dātum santi sam̄ghassa karaṇiyāti. ||5||3||

tena kho pana samayena aññataram bhikkhum tadahu pavāraṇāya nātakā gaṇhimsu. bhagavato etam attham arocesum. idha pana bhikkhave bhikkhum tadahu pavāraṇāya nātakā gaṇhanti. te nātakā bhikkhūhi evam assu vacanīyā : iñgha tumhe āyasmanto imam bhikkhum muhuttam muñicatha yāvāyam bhikkhu pavāretīti. ||1|| evam ce tam labhetha, icc etam kusalam, no ce labhetha, te nātakā bhikkhūhi evam assu vacanīyā : iñgha tumhe āyasmanto muhuttam ekanāntaram botha yāvāyam bhikkhu pavāraṇam detīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, te nātakā bhikkhūhi evam assu vacanīyā : iñgha tumhe āyasmanto imam bhikkhum muhuttam nissimam netha yāva sam̄gho pavāretīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, na tv eva vaggena sam̄ghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadahu pavāraṇāya rājāno gaṇhanti, corā ga-

hanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacaniyā: iñgha . . . (comp. § 1. 2) . . . na tv eva vaggena saṃghena pavāretabbaṁ. pavāreyya co, āpatti dukkaṭassā 'ti. ||3||**4**||

tena kho pana samayena aññatarasmim avāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnaṁ etad ahosi: bhagavatā paññattam saṃghena pavāretabban ti, mayañ c' amhā pañca janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannam saṃghe pavāretun ti. ||1|| tena kho pana samayena aññatarasmim avāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnaṁ etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, mayañ c' amhā cattāro janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catunnam aññamaññam pavāretum. ||2|| evañ ca pana bhikkhave pavāretabbam: vyattona bhikkhunā paṭibalena te bhikkhū niápatabbā: sunāntu me āyasmanto. ajja pavāraṇā, yad' āyasmantānam pattakallam mayam aññamaññam pavāreyyam 'ti. therena bhikkhunā ekaṁsam uttarāsaṅgañ karitvā ukkuṭikam nisidtvā añjaliñ paggahetvā te bhikkhū evam assu vacaniyā: aham avuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu mañ āyasmañto anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi avuso . . . paṭikarissāmīti. navakena bhikkhunā ekaṁsam uttarāsaṅgañ karitvā ulkuṭikam nisidtvā añjaliñ paggahetvā te bhikkhū evam assu vacaniyā: aham bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmīti. ||3|| tena kho pana samayena aññatarasmim avāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnaṁ etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, mayañ c' amhā tayo janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇṇannam aññamaññam pavāretum. evañ ca pana bhikkhave pavāretabbam. vyattona . . . (= § 3)

. . . paṭikarissāmīti. ||4|| tena kho pana samayena aññata-rasmim̄ āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesam̄ bhikkhūnaŋ etad ahosi: bhagavatā anuññātām pañcannam̄ saṃghe pavāretum, catunnam̄ aññamaññām pavāretum, tiññannam̄ aññamaññām pavāretum, mayañ c' amhā dve janā. kathaŋ nu kho amhehi pavāretabban ti. bhagavato etam atthaŋ ārocesum. anujānāmi bhikkhave dvinnam̄ aññamaññām pavāretum. ||5|| evañ ca pana bhikkhave pavāretabbam. therena bhikkhunā ekamsaŋ uttarāsañgaŋ karitvā ukkuṭikam̄ niśiditvā añjaliŋ paggahetvā navo bhikkhu evam assa vacanīyo: ahaŋ āvuso āyasmantam̄ pavāremi dīṭhena vā sutena vā parisāñkāya vā, vadatu maŋ āyasmā anukampam̄ upādāya, passanto paṭikarissāmī. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmīti. navakena bhikkhunā ekamsaŋ . . . paggahetvā thero bhikkhu evam assa vacanīyo: ahaŋ bhante āyasmantam̄ pavāremi dīṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmīti. ||6|| tena kho pana samayena aññatarasmim̄ āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātām pañcannam̄ saṃghe pavāretum, catunnam̄ aññamaññām pavāretum, tiññannam̄ aññamaññām pavāretum, dvinnam̄ aññamaññām pavāretum, ahañ c' amhi ekako. kathaŋ nu kho mayā pavāretabban ti. bhagavato etam atthaŋ ārocesum. ||7|| idha pana bhikkhave aññatarasmim̄ āvāse tadahu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamūle vā, sa deso sammajjītvā pāniyam̄ paribhojanīyam̄ upatṭhāpetvā āsanam̄ paññāpetvā padipaŋ katvā niśidittabbam. sace aññe bhikkhū āgacchanti, tehi saddhim pavāretabbam, no ce āgacchanti, aija me pavāraṇā 'ti adhiṭṭhabbam. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||8|| tattra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇam̄ āhar..vā catūhi saṃghe pavāretabbam. pavāreyyum̄ ce, āpatti dukkaṭassa. tattra bhikkhave yattha catṭāro bhikkhū viharanti, na ekassa pavāraṇam̄ āharitvā tīhi aññamaññām pavāretabbam. pavāreyyum̄ ce, āpatti dukkaṭassa. tattra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇam āharitvā dvīhi aññamaññam pavārettabbam. pavāreyyūm ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ckassa pavāraṇam āharitvā ekena adhitthātabbam. adhitthāheyya ce, āpatti dukkaṭassā 'ti. ||9||5||

tena kho pana samayena aññataro bhikkhu tadahu pavāraṇāya āpattim āpanno hoti. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattam na sāpattiñena pavārettabban ti, ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭipajjitatban ti. bhagavato etam attham ārocesum. idha pana . . . (*comp. II. 27. 1, 2. Read tadahu pavāraṇāya instead of tadaḥ' uposathe*) . . . paṭikarissāmīti vatvā pavārettabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavāraṇamāno āpattim sarati. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattam na sāpattiñena pavārettabban ti, ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭipajjitatban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattim sarati. tena bhikkhave bhikkhunā sāmantā bhikklu evam assa vacanīyo : aham āvuso itthannāmam āpattim āpanno, ito vutṭhalihitvā tam āpattim paṭikarissāmīti vatvā pavārettabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyā vematiko hoti. tena bhikkhave bhikkhunā . . . (*comp. II. 27. 4-8*) . . . paṭikarissātīti vatvā pavārettabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||3||6||
paṭhamabhāṇavāram niṭṭhitam.

tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatīmu pañca vā atirekā vā, te na jāniṃsu atth' aññe āvāsikā bhikkhū anāguttā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchīmu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. to dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti.
 ||2|| idha pana bhikkhave aññatarasmiñ āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū ḡacchanti samasamā. pavāritā supavāritā, avaseshi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmiñ āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū ḡacchanti thokatarā. pavāritā supavāritā, avaseshi pavāretabbam, pavāritānam anāpatti.
 ||3|| idha pana bhikkhave aññatarasmiñ āvāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvasikā bhikkhū ḡacchanti samasamā. pavāritā supavāritā, tesam̄ santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvasikā bhikkhū ḡacchanti thokatarā. pavāritā supavāritā, tesam̄ santike pavāretabbam, pavāritānam anāpatti.
 ||4|| idha pana . . . tehi pavāritamatte avuṭṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekaccāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti.
 ||5|| anāpattipannarasakam̄ niṭṭhitam̄. ||7||

idha pana bhikkhave aññatarasmiñ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. to dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkatassa.
 ||1|| idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkatassa. ||2|| idha pana . . . tohi pavāritamatte — la — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkatassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatī vematikā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (co np. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkatassa. ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappaṭī kukkuccapakatā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkatassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavā-

rañaya sambahulā ávásikâ bhikkhû sannipatanti pañca vâ atirekâ vâ, te jânanti ath' aññe ávásikâ bhikkhû anágatâ 'ti. te nassante te vinassante te ko tehi attho 'ti bheda-purekkhârâ pavârenti. tehi pavâriyamâne ath' aññe ávásikâ bhikkhû ágacchanti bahutarâ. tehi bhikkhave bhikkhûphi puna pavârettabbam, pavâritânam apatti thullaccayassa. ||1|| idha pana . . . (*comp. IV. 8. 2, 3. Read* ápatti thullaccayassa *instead of* ápatti dukkaṭassa; *in the case of* ágacchanti samasamâ *read* pavâritâ supavâritâ, avaseshi pavâretabbam) . . . tesam santike pavâretabbam, pavâritânam apatti thullaccayassa. ||2||

bhedapurekkhârâpannarasakam niñhitam. ||11||
pañcasattatikam niñhitam.

idha pana bhikkhave aññatarasmiñ ávâse tadahu pavâranya sambahulâ ávásikâ bhikkhû sannipatanti pañca vâ atirekâ vâ, te jânanti aññe ávásikâ bhikkhû antosimam̄ okkamantîti. te jânanti aññe ávásikâ bhikkhû antosimam̄ okkantâ 'ti. te passanti aññe ávâsike bhikkhû antosimam̄ okkamante. te passanti aññe ávâsike bhikkhû antosimam̄ okkante. te suñanti aññe ávásikâ bhikkhû antosimam̄ okkamantîti. te suñanti aññe ávásikâ bhikkhû antosimam̄ okkantâ 'ti. ávâsikena ávâsikâ eka-satapañcasattati tikanayato, ávâsikena ágantukâ, ágantukena ávâsikâ, ágantukena ágañtukâ, peyyâlamukhena satta tikastâni honti. ||1||12||

idha pana bhikkhave ávâsikânam bhikkhûnam cîtuddaso hoti, ágantukânam pannaraso . . . (= II. 32. 1-33, 5. *Read* pavâretabbam, pavârenti, tadahu pavârañaya *instead of* uposatho kâtabbo, uposathañ karonti, tadañ' uposathe) . . . aji' eva gantun ti. ||1||13||

na bhikkhav. bhikkhuniyâ nisinnaparisâya pavâretabbam. yo pavâreyya, ápatti dukkaṭassa. na bhikkhave sikkhamânâya, na sâmañerassa, na sâmañeriyâ, na sikkhamâpaccaṅkhâtakassa, na antimavatthuñ aijjhâpannakassa nisinnaparisâya pavâretabbam. yo pavâreyya, ápatti dukka-

tassa. ||1|| na âpattiyâ adassane ukhittakassa nisinnaparisâya pavâretabbam. yo pavâreyya, yathâdhammo kâretabbo. na âpattiyâ appâtikamme ukhittakassa, na pâpikâya dîthiyâ appatinissagge ukhittakassa nisinnaparisâya pavâretabbam. yo pavâreyya, yathâdhammo kâretabbo. ||2|| na pandakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkaṭassa. na theyyasamvâsakassa, na titthiyapakkantakassa, na tiracchânagatassa, na mâtughâtakassa, na pitughâtakassa, na arahantaghâtakassa, na bhikkhunîdûsakassa, na samghabhedakassa, na lohituppâdakassa, na ubhatavyañjanakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkaṭassa. ||3|| na bhikkhave pârivâsikassa pavârañâdânena pavâretabbam aññatra avuṭṭhitâya parisaya. na ca bhikkhave apavârañâya pavâretabbam aññatra samghâsâmaggiyâ 'ti. ||4||**14**||

tena kho pana samayena Kosalesu janapadesu aññata-rasmiñ âvâse tadahu pavârañâya savarabhayakam ahosi. bhikkhû nâsakkhimsu tevâcikam pavâretum. bhagavato etam atham ãrocesum. anujânâmi bhikkhave dvevâcikam pavâretun ti. bâlhataram savarabhayakam ahosi. bhikkhû nâsakkhiñsu dvevâcikam pavâretum. bhagavato etam atham ãrocesum. anujânâmi bhikkhave ekavâcikam pavâretun ti. bâlhataram savarabhayakam ahosi. bhikkhû nâsakkhiñsu ekavâcikam 'pavâretum. bhagavato etam atham ãrocesum. anujânâmi bhikkhave samâna-vassikam pavâretun ti. ||1|| tena kho pana samayena aññatarasmiñ âvâse tadahu pavârañâya manussehi dânam dentehi yebhuyyena ratti khepitâ hoti. atha kho tesam bhikkhûnam etad ahosi: manussehi dânam dentehi yebhuyyena ratti khepitâ. sace samgho tevâcikam pavâressati, apavârito 'va samgho bhavissati, athâyam ratti vibhâyissati. katham nu kho amhehi patipajjitatban ti. bhagavato etam atham ãrocesum. ||2|| idha pana bhikkhave aññatarasmiñ âvâse tadahu pavârañâya manussehi dânam dentehi yebhuyyena ratti khepitâ hoti. tatra ce bhikkhûnam evam hoti: manussehi . . . vibhâyissatâti, vyattena bhikkhunâ paṭibalena samgho nâpetabbo: sunñatu me bhante samgho. manussehi

dānam dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikam pavāressati, apavārito 'va saṃgho bhavissati, athāyam ratti vibhāyissati. yadi saṃghassa pattakallam, saṃgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya bhikkhūhi dhammaṇ bhaṇantehi suttantikehi suttantam saṃgāyantehi vinayadharehi vinayam vinicchinantehi dhammakathikehi dhammaṇ sākacchantehi bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā. sace saṃgho tevācikam pavāressati, apavārito 'va saṃgho bhavissati, athāyam ratti vibhāyissatī, vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. bhikkhūhi kalaham . . . khepitā. sace saṃgho tevācikam pavāressati, apavārito 'va saṃgho bhavissati, athāyam ratti vibhāyissati. yadi saṃghassa pattakallam, saṃgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittañ ca anovassikam hoti mahā ca megho uggato hoti. atha kho tesam bhikkhūnam etad ahosi: ayam kho mahā bhikkhusaṃgho sannipatito parittañ ca anovassikam mahā ca megho uggato. sace saṃgho tevācikam pavāressati, apavārito 'va saṃgho bhavissati, athāyam megho pavassissati. kathañ nu kho amhehi paṭipajjitatban ti. bhagavato etam atthañ ārocesum. ||5|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittañ ca anovassikam hoti mahā ca megho uggato hoti. tatra ce bhikkhūnam evam hoti: ayam kho mahā . . . (= § 5) . . . pavassissatī, vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. ayam mahā . . . pavassissati. yañ saṃghassa pattakallam, saṃgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vālant. h., sirimsapant. h., jīvitant. h., brahmamacariyantarāyo hoti. tatra ce bhikkhūnam evam hoti: ayam kho brah-

macariyantarāyo. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam brahmamacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibalena samgho nāpeṭabbo: sunātu me bhante samgho. ayam brahmamacariyantarāyo. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam brahmamacariyantarāyo bhavissati. yadi samghassā patakkallam, samgho dvevācikam eka-vācikam samānavassikam pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggyā bhikkhū sā-pattikā pavārenti. bhagavato etam attham ārocesum. na bhikkhave sāpattikena pavārettabbam. yo pavāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave yo sāpattiko pavāreti, tassa okāsam kārāpetvā āpattiyā codetunti. ||1|| tena kho pana samayena chabbaggyā bhikkhū okāsam kārāpiyamānā na icchanti okāsam kātum. bhagavato etam attham ārocesum. anujānāmi bhikkhave okāsam akarontassa pavāraṇam ṭhapetum. evañ ca pana bhikkhave ṭhāpetabbā. tadahu pavāraṇāya cātuddase vā pannarase vā tasmin puggale sammukhībhūte samghamajjhe udāharitabbam: sunātu me bharte samgho. itthanāmo puggalo sāpattiko, tassa pavāraṇam ṭhāpemi, na tasmin sammukhībhūte pavāretabban ti ṭhāpitā hoti pavāraṇā 'ti. ||2|| tena kho pana samayena chabbaggyā bhikkhū pur' amhākam pesalā bhikkhū pavāraṇam ṭhāpentīti paṭigacc' eva suddhānam bhikkhūnam anāpattikānam avatthusmin akāraṇe pavāraṇam ṭhāpentī pavāritānam pi pavāraṇam ṭhāpentī. bhagavato etam attham ārocesum. na bhikkhave suddhānam bhikkhūnam anāpattikānam avatthusmin akāraṇe pavāraṇam ṭhāpetabbā. yo ṭhapeyya, āpatti dukkaṭassa. na bhikkhave pavāritānam pi pavāraṇam ṭhāpetabbā. yo ṭhapeyya, āpatti dukkaṭassa. ||3|| evañi kho bhikkhave ṭhāpitā hoti pavāraṇā, evam atṭhāpitā. kathañ ca bhikkhave atṭhāpitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyośitāya pavāraṇam ṭhāpetī, atṭhāpitā hoti pavāraṇā. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyośitāya pavāraṇam ṭhāpetī,

atthapitā hoti pavāraṇā. evam̄ kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathañ ca bhikkhave thapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyositāya pavāraṇam̄ thapeti, thapitā hoti pavāraṇā. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya apariyositāya pavāraṇam̄ thapeti, thapitā hoti pavāraṇā. evam̄ kho bhikkhave thapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhum̄ aññe bhikkhū jānanti ayam̄ kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaṭṭhājīvo bālo avyatto na paṭibalo anuyuñjyamāno anuyogam̄ dātun ti, alaṇi bhikkhu, mā bhaṇḍanam̄ mā kalahaṇm̄ mā vigguhām̄ mā vivādan ti omadditvā samghena pavāretabbam̄. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhuṇ̄ aññe bhikkhū jānanti ayam̄ kho āyasmā pariyositāya pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhuṇ̄ aññe bhikkhū jānanti ayam̄ kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaṭṭhājīvo bālo avyatto na paṭibalo anuyuñjyamāno anuyogam̄ dātun ti, alaṇi bhikkhu . . . pavāretabbam̄. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhum̄ aññe bhikkhū jānanti ayam̄ kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaṭṭhājīvo bālo avyatto na paṭibalo anuyuñjyamāno anuyogam̄ dātun ti, alaṇi bhikkhu . . . pavāretabbam̄. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhuṇ̄ aññe bhikkhū jānanti ayam̄ kho āyasmā aparisuddhakāyasamācāro aparisuddhaṭṭhājīvo bālo avyatto na paṭibalo anuyuñjyamāno anuyogam̄ dātun ti, alaṇi bhikkhu . . . pavāretabbam̄. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhuṇ̄ aññe bhikkhū jānanti ayam̄ kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaṭṭhājīvo paññito vyatto paṭibalo anuyuñjyamāno anuyogam̄ dātun ti, so evam̄ assa vacanīyo : yañ kho tvañ āvuso imassa bhikkhuno pavāraṇam̄ thapesi, kimhi nam̄ thapesi, sīlavipattiyā thapesi, ācāravipattiyā thapesi,

ditṭhivipattiyā thapesīti. ||10|| so ce evam vadeyya: sīlavipattiyā thapemi, ācāravip. th., ditṭhivip. thapemīti, so evam assa vacanīyo: jānāti panāyasmā sīlavipattim, jānāti ācāravipattim, jānāti ditṭhivipattin ti. so ce evam vadeyya: jānāmi kho aham āvuso sīlavipattim, jānāmi ācāravipattim, jānāmi ditṭhivipattin ti, so evam assa vacanīyo: katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā ditṭhivipattitī. ||11|| so ce evam vadeyya: cattāri ca pārājikāni terasa samghādisesā ayam sīlavipatti, thullaccayam pācittiyam pātidesanīyam dukkataṁ dubbhāsitam ayaṁ ācāravipatti, mičchādiṭṭhi antaggāhikā ditṭhi ayaṁ ditṭhivipattitī, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno pavāraṇam thapesi, ditṭhena thapesi, sutena thapesi, parisañkāya thapesīti. ||12|| so ce evam vadeyya: ditṭhena vā thapemi, sutena vā thapemi, parisañkāya vā thapemīti, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno ditṭhena pavāraṇam thapesi, kiṁ te ditṭham, kinti te ditṭham, kadā te ditṭham, kattha te ditṭham, pārājikam ajjhāpajjanto ditṭho, samghādisesam ajjhāpajjanto ditṭho, thullaccayam pācittiyam pātidesariyam dukkataṁ dubbhāsitam ajjhāpajjanto ditṭho, kattha ca tvam abosi, kattha cāyam bhikkhu ahosi, kiṁ ca tvam karosi, kiṁ cāyam bhikkhu karotīti. ||13|| so ce evam vadeyya: na kho aham āvuso imassa bhikkhuno ditṭhena pavāraṇam thapemi, api ca sutena pavāraṇam thapemīti, so evam aśsa vacanīyo: yam kho tvam āvuso imassa bhikkhuno sutena pavāraṇam thapesi, kiṁ te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikam ajjhāpanno 'ti sutam, samghādisesam ajjhāpanno 'ti sutam, thullaccayam pācittiyam pātidesanīyam dukkataṁ dubbhāsitam ajjhāpanno 'ti sutam, bhikkhussa sutam, bhikkhuniyā s., sikkhamānāya s., sāmañcerassa s., sāmañceriyā s., upāsakassa s., upāsikāya s., rājūnam s., rājamahāmattānam s., titthiyānam s., titthiyasāvakānam sutan ti. ||14|| so ce evam vadeyya: na kho aham āvuso imassa bhikkhuno sutena pavāraṇam thapemi, api ca parisañkāya pavāraṇam thapemīti, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno parisañkāya pavāraṇam thapesi, kiṁ parisañkasi, kinti parisañkasi, kadā parisañkasi, kattha parisañkasi, pārā-

jikam ajjhâpanno 'ti parisañkasi, sañghâdisesam ajjhâpanno 'ti parisañkasi, thullaccayam pâcittiyan pâtidesanîyam dukkaṭam dubbhâsitam ajjhâpanno 'ti parisañkasi, bhikkhussa sutvâ parisañkasi . . . titthiyasâvakânam sutvâ parisañkasi-ti. ||15|| so ce evam vadeyya : na kho aham âvuso imassa bhikkhuno parisañkâya pavâraṇam thapemi, api ca aham na jânâmi kena aham imassa bhikkhuno pavâraṇam thapemiti, so ce bhikkhave codako bhikkhu anuyogena viññûnam sabrahmacârînam cittam na ârâdheti ananuvâdo cuditô bhikkhû 'ti alam vacanâya. so ce bhikkhave codako bhikkhu anuyogena viññûnam sabrahmacarinam cittam ârâdheti sânuvâdo cuditô bhikkhû 'ti alam vacanâya. ||16|| so ce bhikkhave codako bhikkhu amûlakena pârâjikena anuddhamisitam paṭijânâti, sañghâdisesam ropetvâ sañghena pavârettabbam. so ce bhikkhave codako bhikkhu amûlakena sañghâdisesena anuddhamisitam paṭijânâti, yathâdhâmmam kârâpetvâ sañghena pavârettabbam. so ce bhikkhave codako bhikkhu amûlakena thullaccayena pâcittiya pâtidesanîyena dukkaṭena dubbhâsitena anuddhamisitam paṭijânâti, yathâdhâmmam kârâpetvâ sañghena pavârettabbam. ||17|| so ce bhikkhave cuditô bhikkhu pârâjikan ajjhâpanno 'ti paṭijânâti, nâsetvâ sañghena pavârettabbam. so ce bhikkhave cuditô bhikkhu sañghâdisesam ajjhâpanno 'ti paṭijânâti, sañghâdisesam ropetvâ sañghena pavârettabbam. so ce bhikkhave cuditô bhikkhu thullaccayam pâcittiyan pâtidesanîyam dukkaṭam dubbhâsitam ajjhâpanno 'ti paṭijânâti, yathâdhâmmam kârâpetvâ sañghena pavârettabbam. ||18|| idha pana bhikkhave bhikkhu tadahu pavâraṇâya thullaccayam ajjhâpanno hoti. ekacce bhikkhû thullaccayadiṭṭhino honti, ekacce bhikkhû sañghâdisesadiṭṭhino honti. ye te bhikkhave bhikkhû thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantam apanetvâ yathâdhâmmam kârâpetvâ sañgham upasamkamitvâ evam assa vacanîyo : yam kho so âvuso bhikkhu âpattim âpanno, sâssa yathâdhâmmam paṭikatâ. yadi samghassa pattakallam, sañgho pavâroyyâ 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavâraṇâya thullaccayam ajjhâpanno hoti. ekacce bhikkhû thullaccayadiṭṭhino honti, ekacce bhikkhû pâcittiya diṭṭhino honti. ekacce bhi-

kkhū thullaccayaditthino honti, ekacce bhikkhū pātidesanīyadiitthino honti. ek. bh. thullaccayad. h., ek. bh. dukkatađ. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsitad. h. ye te bhikkhave bhikkhū thullaccayaditthino, tehi . . . (= § 19) . . . sam̄gho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya pācittiyam̄ ajjhāpanno hoti, pātidesanīyam̄ ajjhāp. hoti, dukkatađam̄ ajjhāp. hoti, dubbhāsitam̄ ajjhāp. hoti. ekacce bhikkhū dubbhāsitaditthino honti, ekacce bhikkhū samghādisesaditthino honti. ye to bhikkhave bhikkhū dubbhāsitaditthino, tehi . . . (= § 19) . . . sam̄gho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya dubbhāsitam̄ ajjhāpanno hoti. ekacce bhikkhū dubbhāsitaditthino honti, ek. bh. thullaccayad. h., ek. bh. dubbhāsitad. h., ek. bh. pātidesanīyad. h., ek. bh. dubbhāsitad. h., ek. bh. dukkatađ. honti. ye te bhikkhave bhikkhū dubbhāsitaditthino, tehi . . . sam̄gho pavāreyyā 'ti. ||22|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya samghamajjhe udāhareyya: sunātu me bhante sam̄gho. idam̄ vatthum paññāyati na puggalo. yadi samghassa pattakallam̄, vatthum ṭhapetvā sam̄gho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānañ pavāraṇā paññattā. sace vatthum paññāyati na puggalo, idān' eva nañ vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya samghamajjhe udāhareyya: sunātu me bhante sam̄gho. ayam puggalo paññāyati na vatthum. yadi samghassa pattakallam̄, puggalam̄ ṭhapetvā sam̄gho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso samaggānañ pavāraṇā paññattā. sace puggalo paññāyati na vatthum, idān' eva nañ vadehīti. ||24|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya samghamajjhe udāhareyya: sunātu me bhante sam̄gho. idam̄ vatthuñ ca puggalo ca paññāyati. yadi samghassa pattakallam̄, vatthuñ ca puggalañ ca ṭhapetvā sam̄gho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānañ ca samaggānañ ca pavāraṇā paññattā. sace vatthuñ ca puggalo ca paññāyati, idān' eva nañ vadehīti. ||25|| pubbe ce bhikkhave pavāraṇāya vatthum paññāyati, pacchā puggalo, kallañ vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, pacchā vatthunī, kallam vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, tam ce katāya pavāraṇāya ukkoteti, ukkoṭanakam pācittiyā ti. ||26||16||

tena kho pana samayena sambahulā sandīṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmīm āvāse vassam upagacchimsu. tesam sāmantā aññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā samgho adhikaraṇakārakā vassam upagacchimsu mayam tesam bhikkhūnaṃ vassam vutthānam pavāraṇāya pavāraṇam ṭhapessāmā 'ti. assosum kho te bhikkhū: amhākaṃ kira sāmantā aññe bhikkhū bhaṇḍanakārakā . . . adhikarānākārakā vassam upagatā mayam . . . ṭhapessāmā 'ti. katham nu kho amhehi paṭipajjitatban ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave sambahulā sandīṭṭhā sambhattā bhikkhū aññatarasmīm āvāse vassam upagacchanti. tesam sāmantā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassam upagacchanti mayam . . . ṭhapessāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātuṇi katham mayam tehi bhikkhūhi paṭhamataram pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā āvāsam āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi labhum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā asamvihitā tam āvāsam āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakaṃ pādapīṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacivaram paṭiggahetabbam, pāniyena pucchitabbā, tesam vikkhitvā nissimam gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evañ ce tam labhetha, icc etam kusalam, no ce labhetha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā: sunantu me āyasmantā āvāsikā. yad' āyasmantānam pakkallam, idāni uposatham kareyyāma pātimokkham uddiseyyā-

ma, âgame kâle pavâreyyâmâ 'ti. te ce bhikkhave bhikkhû bhañdanakârakâ . . . adhikaraṇakârakâ te bhikkhû evam vadeyyum : sâdh' âvuso idân' eva no pavârethâ 'ti, te evam assu vacanîyâ : anissarâ kho tumhe âvuso amhâkam pavâraṇâya, na tâva mayam pavâressâmâ 'ti. ||4|| te ce bhikkhave bhikkhû bhañdanakârakâ . . . adhikaraṇakârakâ tam kâlam anuvaseyyum, âvâsikena bhikkhave bhikkhunâ vyattena paṭibalena âvâsikâ bhikkhû ñâpetabbâ : suyantu me âyasmantâ . . . uddiseyyâma, âgame juṇhe pavâreyyâmâ 'ti. te ce bhikkhave bhikkhû bhañdanakârakâ . . . adhikaraṇakârakâ to bhikkhû evam vadeyyum : sâdh' âvuso idân' eva no pavârethâ 'ti, te evam assu vacanîyâ : anissarâ kho tumhe âvuso amhâkam pavâraṇâya, na tâva mayam pavâressâmâ 'ti. ||5|| te ce bhikkhave bhikkhû bhañdanakârakâ . . . adhikaraṇakârakâ tam pi juṇham anuvaseyyum, tehi bhikkhave bhikkhûhi sabbeh' eva âgame juṇhe komudiyâ cátumâsiniyâ akâmâ pavârettabbaṇ. ||6|| tehi ce bhikkhave bhikkhûhi pavâriyamâne gilâno agilânassa pavâraṇam thapeti, so evam assa vacanîyo: âyasmâ kho gilâno, gilâno ca ananuyogakkhamo vutto bhagavatâ. âgamehi âvuso yâva ârogô hosi, ârogô âkañkhamâno codessasiti. evam ce vuṭṭamâno codeti, anâdariye pâcittiyam. ||7|| tehi ce bhikkhave bhikkhûhi pavâriyamâne gilâno gilânassa pavâraṇam thapeti, so evam assa vacanîyo: âyasmantâ kho gilânâ, gilâno ca ananuyogakkhamo vutto bhagavatâ. âgamehi âvuso yâva ârogâ botha, ârogam âkañkhamâno codessasiti. evam ce vuṭṭamâno codeti, anâdariye pacittiyam. ||8|| tehi ce bhikkhave bhikkhûhi pavâriyamâne agilâno agilânassa pavâraṇam thapeti, so evam assa vacanîyo: âyasmantâ kho gilânâ, gilâno ca ananuyogakkhamo vutto bhagavatâ. âgamehi âvuso yathâdhammam kârapetvâ samghena pavârettabban ti. ||10||17||

tena kho pana samayena sambahulâ sanditthâ sambhattâ

bhikkhū Kosalesu janapadesu aññatarasmiñ àvâse vassam upagacchimsu. tesam samaggânam sammodamânâmavi-vadamânâm viharatam aññataro phâsuvihâro adhigato hoti. atha kho tesam bhikkhûnam etad ahosi: amhâkam kho samaggânam . . . adhigato. sace mayam idâni pavâressâma, siyâpi bhikkhû pavâretvâ cârikam pakkameyyum, evam mayam imamhâ phâsuvihârâ paribâhirâ bhavissâma. kathañ nu kho amhehi patipajjitabban ti. bhagavato etam atthañ árocesun. ||1|| idha pana bhikkhave sambahulâ sanditthâ sambhattâ bhikkhû aññatarasmiñ àvâse vassam upagacchanti. tesam samaggânam . . . adhigato hoti. tatra ce bhikkhûnam evam hoti: amhâkam kho samaggânam . . . paribâhirâ bhavissâmâ 'ti. anujânâmi bhikkhave tehi bhi-kkhûhi pavârañâsamgaham katum. ||2|| evañ ca pana bhikkhave kâtabbo. sabbe' eva ckajjhampi sannipatitabban, sannipatitvâ vyattena bhikkhunâ patîbalena samgho ñâpetabbo: sunjâtu me bhante samgho. amhâkam samaggânam sammodamânâm avivadamânâm viharatam aññataro phâsuvihâro adhigato. sace mayam idâni pavâressâma, siyâpi bhikkhû pavâretvâ cârikam pakkameyyum, evam mayam imamhâ phâsuvihârâ paribâhirâ bhavissâma. yudi samghassa pattakallam, samgho pavârañâsamgaham kareyya, idâni uposatham kareyya pâtimokkham uddiseyya, âgame komudiyâ cåtumâsiniyâ samgho pavâreyya. esâ ñatti. ||3|| sunjâtu me bhante samgho. amhâkam samaggânam . . . paribâhirâ bhavissâma. samgho pavârañâsamgaham karoti, idâni uposatham karissati pâtimokkham uddisissati, âgame komudiyâ cåtumâsiniyâ pavâressati, su tuñh' assa. yassa na kkhamati, so bhâseyya. kato samghena pavârañâsamgaho idâni uposatham karissati pâtimokkham uddisissati, âgame komudiyâ cåtumâsiniyâ pavâressati. khamati samghassa, tasmâ tuñhi, evam etam dhârayâmîti. ||4|| tehi ce bhikkhave bhikkhûhi kato pavârañâsamgahe aññataro bhikkhu evam vadeyya: icchâm' aham àvuso janapâcârikam pakkamitum, atthi me janapado karanîyan ti, so evam assa vacanîyo: sâdh' àvuso pavâretvâ gacchâhîti. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇam ṭhapeti, so evam assa vacanīyo : anissaro kho me tvam āvuso pavāraṇāya, na tāvāham pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇam ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammaṃ kārāpetabbā. ||5|| so ce bhikkhave bhikkhu janapade tam karaṇiyam tīretvā punad eva anto komūdiyā cātumāsiniyā tam āvāsam āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇam ṭhapeti, so evam assa vacanīyo : anissaro khō me tvam āvuso pavāraṇāya, pavārito ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇam ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. ||6||18||

pavāraṇakkhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānam :

vassam vutthā Kosalesu agamum satthu dassanam
aphāsupasusamvāsam aññamaññānulomatā,|
pavārentāpanā, dve ca, kammam, gīlāna-ñātakā,
rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,|
pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
sabbo saṃgho, vematiko, bahū samā ca thokikā,|
āvāsikā, cātuddasā, liṅga-saṃvāsakā ubho,
gantabbam, na nisinnāya, chandadān', apavāraṇā,|
savarehi, khepitā, megho, antarā ca, pavāraṇā,|
5 na karonti, pur' amhākam, atṭhapitā ca, bhikkhuno,
kimhi vā 'ti katamañ ca diṭṭhenā sutasañkāya,
codako cuditako ca, thullaccaya-vatthu-bhaṇḍanam,|
pavāraṇāsaṃgaho ca, anissaro, pavāraye 'ti.

M A H Â V A G G A .

V.

Tena samayena buddho bhagavâ Râjagahe viharati Gijjhakûte pabbate. tena kho pana samayena râjâ Mâgadho Seniyo Bimbisâro asitiyâ gâmasahassesu issarâdhîpaccam rajjam kâreti. tena kho pana samayena Campâyanî Soñô nâma Koñiviso sethiputto sukhumâlo hoti, tassa pâdatalesu lomâni jâtâni honti. atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asitînî gâmikasahassâni sanipâtâpetvâ kenacid eva karanîyena Sonassa Koñivisassa santike dûtam pâhesi, âgacchatu Soñô icchâmi Soñassa âgatan ti. ||1|| atha kho Soñassa Koñivisassa mâtâpitaro Soñam Koñivisam etad avocum : râjâ te tâta Soñâ pâde dakkhitukâmo. mā kho tvam tâta Soñâ yena râjâ tena pâde abhippasâreyyâsi, rañño purato pallâñkena nisîda, nisinnassa te râjâ pâde dakkhissatîti. atha kho Soñam Koñivisam sivikâya ânesum. atha kho Soñô Koñiviso yena râjâ Mâgadho Seniyo Bimbisâro ten' upasamkami, upasamkamitvâ râjânam Mâgadhami Seniyam Bimbisâram abhivâdetvâ rañño purato pallâñkena nisîdi. addasa kho râjâ Mâgadho Seniyo Bimbisâro Sonassa Koñivisassa pâdatalesu lomâni jâtâni. ||2|| atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asitînî gâmikasahassâni diñhadhammike atthe anusâsítvâ uyyojesi : tumhe khv attha bhaje mayâ diñhadhammike atthe anusâsítâ, gacchatha tam bhagavantam payirupâsatha, so no bhagavâ samparâyike atthe anusâsítîti. atha kho tâni asiti gâmikasahassâni yena Gijjhakûto pabbato ten' upasamkamimsu. ||3|| tena kho pana samayena âyasmâ Sâgato bhagavato upatthâko hoti. atha kho tâni asiti gâmikasahassâni yenâyasmâ Sâgato ten' upasamkamimsu, upasamkamitvâ âyasmantarâ. Sâgatam

etad avocūm : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāyā 'ti. tena hitumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam pativedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pātikāya nimujjītvā bhagavato purato ummujjītvā bhagavantam etad avoca : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kālam maññatīti. tena hi tvam Sāgata vihārapacchāyāyām āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā pītham gahetvā bhagavato purato nimujjītvā tesam asītiyā gāmikasahassānam purato pekkhamānānam pātikāya ummujjītvā vihārapacchāyāyām āsanam paññāpesi. atha kho bhagavā vihārā nikkhāmitvā vihārapacchāyāyām paññatte āsane nisidi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamīnsu, upasamkamītvā bhagavantam abhivādetvā ekamantam nisidīnsu. atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgatam samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasmantam Sāgatam āmantesi : tena hi tvam Sāgata bhiyyosomattāya uttarimanussadhammam iddhipātihāriyam dassehīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā vēhāsam abbhuggantvā ākāse antalikkhe cañkamati pi titthati pi nisidati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipātihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchariyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgatam. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam : dānakatham sīlakatham

saggakatham kāmānam ādīnavam okāram saṅkilesam nekkhammo ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi, dukkhām samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakām sammad eva rajaṇam patigaṇheyya, evam eva tesam asītiyā gāmikasa-hassānam tasminn yeva āsane virajam vītamalam dhamma-cakkhum udapādi yam kiñci samudayadhammañ sabbañ tam nirodhadhamman ti. ||9|| te ditthadhammā patta-dhammā vidiṭadhammā pariyoḡalhadhammā tīṇnavicikicchā vigatakathām kathā vesārājjappattā aparappaccayā satthu sā-sane bhagavantam etad avocūm : abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukku-jjeyya, patīcchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā tolapajjotam dhāreyya cakkhu-manto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyā-yena dhammo pakāsito. ete mayam bhante bhagavantam saraṇam gacchāma dhammañ ca bhikkhusaṅghañ ca, upāsake no bhagavā dhāretu ajitatte pānupete saraṇam gate 'ti. ||10|| atha kho Soṇassa Koṇivisassa etad ahosi : yathā -yathā kho aham bhagavatā dhammam desitam Ājānāmi, na yidam sukarām agārām ajjhāvasatā ekantaparipuṇṇam ekan-taparisuddham sañkhalikhitam brahma-cariyam caritum. yam nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitam abhinanditvā anumo-ditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimṣu. ||11|| atha kho Soṇo Koṇiviso acirapa-kkantesu tesu asītiyā gāmikasahassesu yena bhagavā ten' upasamkami, upasamkamityā bhagavantam abhivādetvā ekam-antam nisidi. ekamantañ nisinno kho Soṇo Koṇiviso bhagavantam etad avoca : yathā-yathām bhante bhagavatā dhammam desitam . . . brahma-cariyam caritum. iechām' aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-detvā agārasmā anagāriyam pabbajitum, pabbajetu mam bhante bhagavā 'ti. alattha kho Soṇo Koṇiviso bhagavato santike pabbajam, alattha upasampadam. acirūpasampanno

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāraddhaviriyassa cañkamato pādā bhijjimsu, cañkamo lohitena phuṭo hoti seyyathāpi gavāghātanam. atha kho āyasmato Soṇassa rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: ye kho keci bhagavato sāvakā āraddhaviriyā viharanti, aham tesam aññataro, atha ca pana me nānupādāya āsavehi cittam vimuccati, samvijjanti kho pana me kule bhoṅgā. sakka bhoge ca bhuñjitum puññāni ca kātum. yam nūnāham hīnāyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa cetasā cetoparivitakkam aññāya seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahito Sītavane pāturaḥosi. atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ senāsanacārikam āhiṇdanto yenāyasmato Soṇassa cañkamo ten' upasampkami. addasa kho bhagavā āyasmato Soṇassa cañkamam lohitena phutam, disvāna bhikkhū āmantesi: kassa nv āyam bhikkhave cañkamo lohitena phuṭo seyyathāpi gavāghātanam ti. āyasmato bhante Soṇassa accāraddhaviriyassa cañkamato pādā bhijjimsu, tassāyam cañkamo lohitena phuṭo seyyathāpi gavāghataṇam ti. ||14|| atha kho bhagavā yenāyasmato Soṇassa vihāro ten' upasampkami, upasampkamitvā paññatte āsano nisidi. āyasmāpi kho Soṇo bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnam kho āyamtam Soṇam bhagavā etad avoca: nanu te Soṇa rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: ye kho keci . . . puññāni ca kareyyan ti. evam bhante 'ti. tam kiṁ maññasi Soṇa, kusalo tvam pubbe agārikabhūto vīṇāya tantissare 'ti. evam bhante. tam kiṁ maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmin samaye saravatī vā hoti kammaññā vā 'ti. no h' etam bhante. ||15|| tam kiṁ maññasi Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmin samaye saravatī vā hoti kammaññā vā 'ti. no h' etam bhante. tam kiṁ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā honti nātisithilā same guṇe patitīhitā, api nu te vīṇā tasmin samaye saravatī vā hoti kammaññā vā 'ti. evam bhante. evam eva kho Soṇa accāraddhaviriyam uddhaccāya samvatta-

ti, atilinaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvām Soṇa viriyasamatām adhitthaha indriyānam ca samatām paṭivijjhā tattha ca nimittām gaṇhāhīti. evam bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho bhagavā āyasmantām Soṇam iminā ovādena ovaditvā seyyathāpi nāma balavā puriso sammiñjitat vā bāham pasāreyya pasāritām vā bāham sammiñjeyya, evam eva Sītavane āyasmato Soṇassa sammukhe antarahito Gijjhakūte pabbate pāturahosi. ||17|| atha kho āyasmā Soṇo aparena samayena viriyasamatām adhitthāsi indriyānam ca samatām paṭivijjhī tattha ca nimittām aggahesi. atha kho āyasmā Soṇo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyośānam dittheva dhamme sayam abhiññā sacchikatvā upasampejjā vihāsi, khīnā jāti, vusitām brahmacariyam, kataṁ karaṇīyam, nāparami itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā Soṇo arahatām ahosi. ||18|| atha kho āyasmato Soṇassa arahattām pattassa etad ahosi: yaṁ nūnāhaṁ bhagavato santike aññām vyākareyyan ti. atha kho āyasmā Soṇo yena bhagavā ten' upasampkami, upasampkamitvā bhagavantām abhvādetvā ekamantām niṣidi, ekamantām niṣinno kho āyasmā Soṇo bhagavantam etad avoca: ||19|| yo so bhante bhikkhu araham khīnāsavo vusitavā katakaraṇīyo ohitabhāro anupattasadattho parikkhīnaḥvavasamyojano sammadaññāvimutto, so cha tīhanāni adhimutto hoti: nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādānakkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohādhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: kevalam saddhāmattakam nūna ayam āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etam bhante evam datthabbaṁ. khīnāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇīyam attānam asamanupassanto katassa vā paṭi ayam khayā rāgassa vītarāgattā nekkhammādhimutto hoti, khayā dosasse vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: lābhasakkārasiloṅam nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etam . . . khayā rāgassa vītarāgattā pavivekādhimutto hoti, khayā dosassa vītadosattā pavivekādhimutto hoti, khayā mohassa vītamohattā pavivekādhimutto hoti. ||22|| siyā kho pana bhante idh' ekacassa āyasmato evam assa: silabbataparāmāsam nūna ayam āyasmā sārato paccāgacchanto avyāpajjhādhimutto 'ti. na kho pan' etam . . . khayā rāgassa vītarāgattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā avyāpajjhādhimutto hoti, khayā mohassa vītamohattā upādānakkhayādhimutto hoti, khayā dosassa vītadosattā upādānakkhayādhimutto hoti, khayā mohassa vītamohattā upādānakkhayādhimutto hoti, khayā rāgassa vītarāgattā tañhakkhayādhimutto hoti, khayā dosassa vītadosattā tañhakkhayādhimutto hoti, khayā mohassa vītamohattā tañhakkhayādhimutto hoti, khayā rāgassa vītarāgattā asammohādhimutto hoti, khayā dosassa vītadosattā asammohādhimutto hoti, khayā mohassa vītamohattā asammohādhimutto hoti. ||23|| evam sammāvīmuttacittassa bhante bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā cakkhussa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam hoti ṛhitam ānejjappattam vayañ c' assānupassati. bhusā ce pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyyā rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā manassa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam hoti ṛhitam ānejjappattam vayañ c' assānupassati. ||24|| seyyathāpi bhante selo pabbato acchiddo asusiro ekaghano puratthimāya ce pi disāya āgaccheyya bhusā vātavuṭṭhi, n' eva nam samkampeyya na sampakampeyya na sampavedheyya, pacchimāya ce pi disāya — la — uttarāya ce pi disāya — la — dakkhināya ce pi disāya . . . na sampavedheyya, evam eva kho bhante evam sammāvīmuttacittassa bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā . . . manoviññeyyā dhammā manassa āpātham āgacchanti, n' ev' assa cittam . . . vayañ c' assānupassati. ||25||

nekkhammam adhimuttassa pavivekañ ca cetaso
avyāpajjhādhimuttassa upādānakkhayassa ca |

tañhakkhayādhimuttassa asammohañ ca cetaso
 disvā āyatanuppādañ sammā cittam vimuccati.|
 tassa sammāvimuttassa santacittassa bhikkhuno
 katassa pāticayo n' atthi karaṇiyañ ca na vijjati.|
 selo yathā ekaghano vātēna na samirati,
 evam rūpā rasā saddā gandhā phassā ca kevalā |
 itthā dhammā anitthā ca na pavedhenti tādino.
 thitam cittam vippamuttam vayañ c' assānupassatīti. ||27||

atha kho bhagavā bhikkhū āmantesi: evam kho bhikkhave
 kulaputtā aññam vyākaronti. attho ca vutto attā ca anupanito.
 atha ca pan' idh' ekacce moghapurisā hasamānakam mañño
 aññam vyākaronti, te pacchā vighātam ēpajjantīti. ||28|| atha
 kho bhagavā āyasmantam Soñam āmantesi: tvam̄ kho 'si
 Soñā sukhumālo. anujānāmi te Soñā ekapalāsikam upāhanan
 ti. aham̄ kho bhante asitisañcāhehi raññam ohāya agā-
 rasmā anagāriyam pabbajito sattahathikañ ca anikam. tassa
 me bhavissanti vattāro: Soñō Koñiviso asitisañcāhehi
 raññam ohāya agārasmā anagāriyam pabbajito sattahathī-
 kañ ca anikam, so dān' āyam̄ ekapalāsikāsu upāhanāsu satto
 'ti. ||29|| sace bhagavā bhikkhusamghassa anujānissati,
 aham pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa
 anujānissati, aham pi na paribhuñjissāmīti. atha kho bhag-
 avā etasmim̄ nidāne dharmikatham̄ katvā bhikkhū āmantesi:
 anujānāmi bhikkhave ekapalāsikam upāhanam̄. na
 bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā
 dhāretabbā, na gañamgañupāhanā dhāretabbā. yo dhāreyya,
 āpatti dukkaṭassā 'ti. ||30||1||

tena kho pana samayena chabbaggyā bhikkhū sabba-
 nīlikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo
 dhārenti, sabbalohitikā up. dh., sabbamañjetthikā up. dh.,
 sabbakañhā up. dh., sabbamahārañgarattā up. dh., sabbama-
 hānāmarattā up. dhārenti. manusā ujjhāyanti khiyanti vi-
 pācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam
 attham ārocesum. na bhikkhave sabbanīlikā upāhanā dhā-
 retabbā, na sabbapītikā upāhanā dhāretabbā . . . na sabba-
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
 dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbagi-

y à bhikkhù nîlakavat̄tikâ upâhanâyo dhârenti, pîtakavat̄tikâ up. dh., lohitakavat̄tikâ up. dh., mañjetthakavat̄tikâ up. dh., kañhavaat̄tikâ up. dh., mahârañgarattavaat̄tikâ up. dh., mahâ-nâmarattavaat̄tikâ up. dhârenti. manussâ ujjhâyanti khî-yanti vipâcenti: seyyathâpi gihî kâmabhogino 'ti. bhagavato etam attham ãrocesum. na bhikkhave nîlakavat̄tikâ upâhanâ dhâretabbâ . . . na mahânâmarattavaat̄tikâ upâhanâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena chabbaggiyâ bhikkhù khallakabaddhâ upâhanâyo dhârenti, puṭabaddhâ up. dhârenti, pâligunṭhimâ up. dh., tûlapuṇnikâ up. dh., tittirapattikâ up. dh., menḍavi-sañabandhikâ up. dh., ajavisânabandhikâ up. dh., vicchikâlikâ up. dh., morapicchapharisibbitâ up. dh., citrâ up. dhârenti. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâmabhogino 'ti. bhagavato etam attham ãrocesum. na bhikkhave khallakabaddhâ upâhanâ dhâretabbâ . . . na citrâ upâhanâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena chabbaggiyâ bhikkhù sîhacammapharikkhaṭâ upâhanâyo dhârenti, vyagghacammapharikkhaṭâ up. dh., dîpicammap. up. dh., ajinacammap. up. dh., uddacammap. up. dh., majjâricammap. up. dh., kâlakacammap. up. dh., ulûkacammap. up. dhârenti. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâmabhogino 'ti. bhagavato etam attham ãrocesum. na bhikkhave sîhacammapharikkhaṭâ upâhanâ dhâretabbâ . . . na ulûkacammap. up. dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||4||2||

atha kho bhagavâ pubbañhasamayañ nivâsetvâ pattacîvarañ âdâya Râjagahañ piñdâya pâvisi aññatarena bhikkhuna pacchâsamanena. atha kho so bhikkhu khañjamâno bhagavantam piññito-piññito anubandhi. addasa kho aññataro upâsako gañamgañûpâhanam ãrohitvâ bhagavantam dûrato 'va âgacchantam, disvâ upâhanâ orohitvâ yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ yena so bhikkhu ten' upasamkami, upasamkamitvâ tam bhikkhum abhivâdetvâ etad avoca: ||1|| kissa bhante ayyo khañjañiti. pâdâ me âvuso phalitâ 'ti. handa bhante upâhanâyo 'ti.

alam āvuso paṭikkhittā bhagavatā gaṇamgaṇūpāhanā 'ti. gaṇhāh' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmim̄ nidāne dhammikathām̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave omukkam gaṇamgaṇūpāhanam̄. na bhikkhave navā gaṇamgaṇūpāhanā dhāretabbā, yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena bhagavā ajjhokāse anupāhano cañkamati. satthā anupāhano cañkamatīti therāpi bhikkhū anupāhanā cañkamanti. chabbaggiyā bhikkhū satthari anupāhane cañkamamāno theresu pi bhikkhūsu anupāhanesu cañkamamānesu saupāhanā cañkamanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathām hi nāma chabbaggiyā bhikkhū satthari anupāhane cañkamamāne theresu pi bhikkhūsu anupāhanesu cañkamamānsu saupāhanā cañkamissantīti. ||1|| atha kho te bhikkhū bhagavato etam atthāpi ḍārocesum. saccam̄ kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā cañkamantīti. saccam bhagavā 'ti. vigarahi buddho bhagavā: kathām hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā cañkamissanti. imo hi nāma bhikkhave gihi odātavasanā abhijñivanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti. ||2|| idha kho tam bhikkhave sobhetha yaṁ tumho evam̄ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikathāpi katvā bhikkhū āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu cañkamamānesu saupāhanena cañkamitabbaṁ. yo cañkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakhī-lābādho hoti. tam bhikkhum̄ pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsanācārikam̄ āhinḍanto te bhikkhū tam bhikkhum̄ pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca : ||1|| kim imassa bhikkhave bhikkhuno âbâdho 'ti. imassa bhante áyasmato pâdakhilâbâdho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhâmemâ 'ti. atha kho bhagavâ etasmim niidâne dhammikatham̄ katvâ bhikkhū âmantesi : anujânâmi bhikkhave yassa pâdâ vâ dukkhâ pâdâ vâ phâlitâ pâdakhilâ vâ âbâdho upâhanañ dhâretun ti. ||2||5||

tena' kho pana samayena bhikkhū adhotchi pâdehi mañcam pi pîtham pi abhirûhanti, cîvaram pi senâsanam pi dussati. bhagavato etam attham̄ ârocesum. anujânâmi bhikkhave idâni mañcam vâ pîtham̄ vâ abhirûhissâmîti upâhanam dhâretun ti. ||1|| tena kho pana samayena bhikkhū rattiyâ uposathaggam pi sannisajjam pi gacchantâ andhakâre khânum pi kañtakam pi akkamanti, pâdâ dukkhâ honti. bhagavato etam attham̄ ârocesum. anujânâmi bhikkhave ajjhârâme upâhanam dhâretum ukkam̄ padipam̄ kattaradañdan ti. ||2|| tena kho pana samayena chabbaggyâ bhikkhū rattiyâ paccûsasamayam paccuṭṭhâya kaṭṭhapâdukâyo abhirûhitvâ ajjhokâse cañkamanti uccâsaddâ mahâsaddâ khaṭhaṭhasaddâ anekavihitam tirachchânakatham kathentâ seyyath' ïdañ : râjakatham, corakatham, mahâmattak., senâk., bha-yak., yuddhak., annak., pânak., vatthak., sayanak., mâlak., gandhak., fiâtik., yânak., gâmak., nigamak., nagarak., jana-padak., itthik., sûrak., visikhâk., kumbhaṭṭhânak., pubbapectak., nânatthak., lokakkhâyikam̄ samuddakkhâyikam̄ itibhavâbhavakatham iti vâ kiṭakam pi akkamitvâ mârenti bhikkhû pi samâdhimhâ câventi. ||3|| ye te bhikkhû appicchâ te ujjhâyanti khîyanti vipâcenti : kathañ hi nâma chabbaggyâ bhikkhû rattiyâ paccûsasamayam paccuṭṭhâya kaṭṭhapâdukâyo abhirûhitvâ ajjhokâse cañkamissanti uccâsaddâ . . . akka-mitvâ mâressanti bhikkhû pi samâdhimhâ câvessantîti. atha kho te bhikkhû bhagavato etam attham̄ ârocesum. saccam̄ kira bhikkhave chabbaggyâ bhikkhû rattiyâ paccûsasamayam paccuṭṭhâya kaṭṭhapâdukâyo abhirûhitvâ ajjhokâse cañkamanti uccâsaddâ . . . akkamitvâ mârenti bhikkhû pi

samādhimhā cāventīti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave katthapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||6||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Bārāṇasī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasī tad avasari. tatra sudam bhagavā Bārāṇasiyam viharat Isipatane migadāye. tena kho pana samayena chabbaggyā bhikkhū bhagavatā katthapādukā patikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khīyanti vipācentīti: kathaṁ hi nāma samāṇā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyam samāṇā Sakyaputtiyā jīvam viheṭhentīti. ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham āroccesun. saccam kira bhikkhave chabbaggyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyantīti. saccam bhagavā. vigarahi buddho bhagavā: kathaṁ hi nāma te bhikkhave moghapurisā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. jīvasaññino hi bhikkhave manussā rukkhasmīm. n' etam bhikkhave appasannānam vā pasādāya —la— vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti veṭutaruṇe chedāpetvā veṭupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read veṭu° instead of tāla°*) . . . na bhikkhave veṭupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||7||

atha kho bhagavā Bārāṇasiyam yathābhīrantam yihi-
ritvā yena Bhaddiyam tena cārikam pakkāmi. anupubbe-
na cārikam caramāno yena Bhaddiyam tad avasari. tatra
sudam bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihitam pâdu-
kam mañḍanânuyogam anuyuttâ viharanti, tiṇapâdukam ka-
ronti pi kârâpentî pi, muñjapâd. k. pi k. pi, babbajapâd.
k. pi k. pi, hintâlapâd. k. pi k. pi, kamalapâd. k. pi k. pi,
kambalapâd. k. pi k. pi, riñcanti uddesam paripucchañ
adhisilam adhicittam adhipaññam. ||1|| ye te bhikkhū appi-
cchâ, te ujjhâyanti khîyanti vipâcenti: katham hi nâma
Bhaddiyā bhikkhū anekavihitam pâdukam mañḍanânuyogam
anuyuttâ viharissanti, tiṇapâdukam karissanti pi kârâpessanti
pi . . . riñcissanti uddesam paripucchañ adhisilam adhi-
cittam adhipaññan ti, atha kho te bhikkhū bhagavato etam
attham ârocesum. saccam kira bhikkhave Bhaddiyā bhikkhū
anekvihitam pâdukam mañḍanânuyogam anuyuttâ viha-
ranti, tiṇapâdukam karonti pi kârâpentî pi — la — riñcanti
uddesam . . . adhipaññan ti. saccam bhagavâ. vigarahi
buddho bhagavâ: katham hi nâma te bhikkhave moghapu-
risâ anekavihitam pâdukam mañḍanânuyogam anuyuttâ vi-
harissanti, tiṇapâdukam karissanti pi kârâpessanti pi — la —
riñcissanti uddesam paripucchañ adhisilam adhicittam adhi-
paññam. n' etam bhikkhave appasannânam vâ pasâdâya. ||2||
vigarahitvâ dhammikathan̄ katvâ bhikkhū âmantesi: na
bhikkhave tiṇapâdukâ dhâretabbâ, na muñjapâdukâ dhâre-
tabbâ, na babbajap. dh., na hintâlap. dh., na kamalap. dh.,
na kambalap. dh., na sovañnamayâ p. dh., na rûpiyamayâ p.
dh., na mañimayâ p. dh., na veñuriyamayâ p. dh., na phali-
kamayâ p. dh., na kam̄samayâ p. dh., na kâcamayâ p. dh., na
tipumayâ p. dh., na sisamayâ p. dh., na tambalohamayâ p.
dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. na ca bhi-
kkhave kâci sañkamanîyâ pâdukâ dhâretabbâ. yo dhâreyya,
âpatti dukkaṭassa. anujânâmi bhikkhave tisso pâdukâyo
dhuvatthâniyâ asaṅkamanîyâyo, vaccapâdukam, passâvapâ-
dukam, âcamanapâdukan ti. ||3||8||

atha kho bhagavâ Bhaddiye yathâbhîrantam viharitvâ
yena Sâvatthi tena cârikam pakkâmi. anupubbena câri-
kam caramâno yena Sâvatthi tad avasari. tatra sudam bha-
gavâ Sâvatthiyam viharati Jetavane Anâtha piñdi-
kassa ârâme. tena kho pana samayena chabbaggiyâ

bhikkhū Aciravatiyā nadiyā gāvīnam tarantīnam visānesu pi gaṇhanti, kannesu pi gaṇhanti, gīvāya pi gaṇhanti, cheppāya pi gaṇhanti, piṭṭhim pi abhirūhanti, rattacittāpi aṅgajātam chupanti, vacchatarī pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khiyanti vipācenti: kathām hi nāma samaṇā Sakyaputtiyā gāvīnam tarantīnam visānesu pi gaheṣanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyantānam vi-pācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarahitvā dhammikathām katvā bhikkhū āmantesi: na bhikkhave gāvīnam visānesu gaheṭabbam, na kaṇṇesu gaheṭabbam, na gīvāya gaheṭabbam, na cheppāya gaheṭabbam, na piṭṭhī abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena aṅgajātam chupitabbam. yo chupeyya, āpatti thullaccayassa. na vacchatarī māreṭabbā. yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggyā bhikkhū yānena yāyanti, itthiyuttēna pi purisantarena, purisayuttēna pi itthantarena. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi Gaṅgā-mahiyāyā 'ti. bhagavato etam attham ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4|| 9 ||

tena kho pana samayēna aññataro bhikkhu Kosalesu janapadesu Sāvatthim gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmiṃ rukkhamūle nisidi. manussā tam bhikkhum disvā etad avocum: kaham ayyo bhante gamissatī. Sāvatthim kho aham āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissāmā 'ti. nāham āvuso sakkomi, gilāno 'mhi. ehi bhante yānaṃ abhirūhā 'ti. alam āvuso paṭikkhittam bhagavatā yānan ti kukkuccāyanto yānaṃ nābhīrūhi. atha kho so bhikkhu Sāvatthim gantvā bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa yānan ti. ||2|| * atha kho bhikkhūnam etad ahosi: itthiyuttam nu kho purisayuttam nu kho 'ti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave purisayuttam̄ hatthavaṭṭakan ti. tena
 kho pana samayena aññatarassa bhikkhuno yānugghatena
 bâlhataram̄ aphâsu ahosi. bhagavato etam atthaṁ ārocesuṁ.
 anujānāmi bhikkhave sivikam̄ pâtañkin ti. ||3|| tena kho
 pana samayena chabbaggyâ bhikkhû uccâsayanamahâsayanâni
 dhârenti seyyath' idam: âsandim, pallañkam, gonakam,
 cittakam, patikam, paṭalikam, tûlikam, vikatikam, uddhalo-
 mim, ekantalomim, kaṭṭhissam, koseyyam, kuttakam, hattha-
 ttaram, assattharam, rathattharam, ajinappavenim, kadali-
 migapavarapaccattharanam, sauttaracchadam, ubhatolohita-
 kûpadhânam. manussâ vihâracârikam̄ âhiṇḍantâ passitvâ
 ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâmabhogino
 'ti. bhagavato etam atthaṁ ārocesuṁ. ||4|| na bhikkhave
 uccâsayanamahâsayanâni dhâretabbâni seyyath' idam:
 âsandî, pallañko, gonako, cittakâ, paṭikâ, paṭalikâ, tûlikâ, vi-
 katikâ, uddhalomî, ekantalomî, kaṭṭhissam, koseyyam, ku-
 ttakam, hatthattaram, assattharam, rathattharam, aji-
 nappaveni, kadalimigapavarapaccattharanam, sauttaraccha-
 dam, ubhatolohitakûpadhânam. yo dhâreyya, âpatti dukka-
 tassâ 'ti. ||5|| tena kho pana samayena chabbaggyâ
 bhikkhû bhagavatâ uccâsayanamahâsayanâni paṭikkhittânti
 mahâcammâni dhârenti, sîhacammam, vyagghacammam, dî-
 picammam. tâni mañicappamâñena pi chinnâni honti, pî-
 thappamâñena pi chinnâni honti, anto pi mañce paññattâni
 honti, bahi pi mañce paññattâni honti, anto pi pîthe paññattâni
 honti, bahi pi pîthe paññattâni honti. manussâ vihâ-
 racârikam̄ âhiṇḍantâ passitvâ ujjhâyanti khîyanti vipâcenti:
 seyyathâpi gihî kâmabhogino 'ti. bhagavato etam atthaṁ
 ārocesuṁ. na bhikkhave mahâcammâni dhâretabbâni, sî-
 hacammam, vyagghacammam, dîpicammam. yo dhâreyya,
 âpatti dukkatassâ 'ti. ||6|| tono kho pana samayena cha-
 bbaggyâ bhikkhû bhagavatâ mahâcammâni paṭikkhittâ-
 nîti gocammâni dhârenti. tâni mañicappamâñena pi chinnâ-
 ni honti . . . bahi pi pîthe paññattâni honti. aññataro
 pâpabhikkhu aññatarassa pâpupâsakassa kulûpako hoti. atha
 kho so pâpabhikkhu pubbañhasamayam nivâsetvâ pattacîva-
 ram âdâya yena tassa papupâsakassa nivesanam̄ ten' upa-
 samkamî, upasamkamitvâ paññatte ãsane nisidi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasampam, upasampamitvā tam pāpabhikkhum abhivādetvā ekamantam nisfdi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti taruṇako abhirūpo dassanīyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu tam vacchakam sakkaccam upanijjhāyati. atha kho so pāpupāsako tam pāpabhikkhum etad avoca : kissa bhante ayyo imam vacchakam sakkaccam upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako tam vacchakam vadhītvā cammañ vidhānitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu tam cammañ samghātiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhiñ tam pāpabhikkhum piṭṭhito-piṭṭhito anubandhi. bhikkhū evam āhamsu : kissa ty āyam āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena my āyañ gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno samghāti lohitena makkhitā hoti. bhikkhū evam āhamsu : āyam pana te avuso samghāti kiñ katā 'ti. atha kho so pāpabhikkhu bhikkhūnam etam atthañ ārocesi. kiñ pana tvam āvuso pāṇātipāte samādapesiti. evam āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khiyanti vipācenti : kathañ hi nāma bhikkhu pāṇātipāte samādapesati. nanu bhagavatā anekapariyāyena pāṇātipāto garahito pāṇātipātā veramañ pasatthā 'ti. atha kho te bhikkhū bhagavañ etam atthañ ārocesum. ||9|| atha kho bhagavā etasmimñ nidāne etasmimñ pakaraṇe bhikkhusamgham sannipātāpetvā tam pāpabhikkhum paṭipucchi : saccam kira tvam bhikkhu pāṇātipātā samādapesiti. saccam bhagavā. kathañ hi nāma tvam moghapurisa pāṇātipāte samādapesasi. nana mayā moghapurisa anekapariyāyena pāṇātipāto garahito, pāṇātipātā veramañ pasatthā. n' etam moghapurisa appasannānam vā pasādāya. vigarāhitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave pāṇātipātā samādapesabbam. yo samādapeyya, ya-thādhammo kāretabbo. na bhikkhave gocanmañ dhāretabbam. yo dhāreyya, āpatti dukkaṭassā. na ca bhikkhave kiñci cammañ dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10|| **10**

tena kho pana samayena manussānam mañcam pi pītham
pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkan-

cāyantā nābhiniśidanti. bhagavato etam attham āroce-
sum. anujānāmi bhikkhave gihivikataṁ abhinisiditum, na
tv eva abhinipajjituṁ ti. tena kho pana samayena vihārā
cammabandhehi ogumphiyanti. bhikkhū kukkan-

cāyantā nābhiniśidanti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave bandhanamattaṁ abhinisiditum ti. ||1||11||

tena kho pana samayena chabbaggiyā bhikkhū saupā-
hanā gāmaṁ pavisanti. manussā ujjhāyanti khīyanti vipā-
centi: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam
attham ārocesum. na bhikkhave saupāhanena gāmo pavisi-
tabbo. yo paviseyya, āpatti dukkaṭassā 'ti. tena kho pana
samayena aññataro bhikkhu gilāno hoti, na sakkoti upāhane-
na vinā gāmaṁ pavisitun. bhagavato etam attham āroce-
sum. anajānāmi bhikkhave gilānena bhikkhunā saupāha-
nena gāmaṁ pavisitun ti. ||1||12||

tena kho pana samayena āyasmā Mahākaccāno Avantī-
su viharati Kuraraghāro Papāte pabbate. tena kho pana
samayena Soṇo upāsako Kuṭikanṇo āyasmato Mahākaccā-
nassa upatthāko hoti. atha kho Soṇo upāsako Kuṭikanṇo
yenāyusinā Mahākaccāno ten' upasamkami, upasamkamitvā
āyasmantaṁ Mahākaccānaṁ abhivādetvā ekamantaṁ nisidi.
ekamantaṁ nisinno kho Soṇo upāsako Kuṭikanṇo āyasmantaṁ
Mahākaccānaṁ etad avoca : yathā-yathāham bhante ayyena
Mahākaccānena dhammaṁ desitaṁ ājānāmi, na yidam su-
karaṇ agāraṁ ajjhāvasatā ekantaparipuṇṇam ekantapari-
suddhaṁ sañkhaliṁhitam brahmaçariyam caritum. icchām
aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-
detvā agārasmā anagāriyam pabbajitum, pabbajetu mām
bhante ayyo Mahākaccāno 'ti. ||1|| dukkaram kho Soṇa yā-
vajīvam ekaseyyam ekabhattan brahmaçariyam, iṅgha tvam
Soṇa tath' eva agārikabhūto buddhānam sāsanam anuyuñja
kālayuttaṁ ekaseyyam ekabhattam brahmaçariyan ti. atha
kho Soṇassa upāsakassa Kuṭikanṇassa yo ahosi pabbajjābhī-
samkhāro so paṭippassambhi. dutiyam pi kho Soṇo upāsako

Kuṭikaṇṇo — la — tatiyam pi kho Soṇo up. Kuṭ, yenāyasmā Mahākaccāno ten' upasamkami . . . pabbājetu maṇi bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇam upāsakam Kuṭikaṇṇam pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇam vassānam accayena kicche na kasirena tato-tato dasavaggam bhikkhusamgham sannipātāpetvā āyasmantam Soṇam upasampādesi. ||2|| atha kho āyasmato Sonassa vassam vutthassa rahogatassa paṭisallinassa evam cetaso parivatakko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti na ca mayā sammukhā diṭṭho. gaccheyyāham tam bhagavantam dassanāya arahantam sammā-sambuddham sace maṇi upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayaṇ paṭisallānā vuṭṭhito yenāyasmā Mahākaccāno ten' upasamkami, upasamkamitvā aysmantam Mahākaccānam abhivādetvā ekamantam nisidi, ekamantam nisinnō kho āyasmā Soṇo āyasmantam Mahākaccānam etad avoca: ||3|| idha mayham bhante rahogatassa paṭisallinassa evam cetaso parivatakko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā diṭṭho. gaccheyyāham tam bhagavantam dassanāya arahantam sammā-sambuddham sace maṇi upajjhāyo anujāneyyā 'ti. gaccheyyāham bhante tam bhagavantam dassanāya arahantam sammā-sambuddham sace maṇi upajjhāyo anujānātti. sādhu sādhu Soṇa, gaccha tvam Soṇa tam bhagavantam dassanāya arahantam sammā-sambuddham. ||4|| dakkhissasi tvam Soṇa tam bhagavantam pāsādikam pasādaniyam santindriyam santumānasam uttamadamatthesamatham anuppattam dantam guttam yatindriyam nāgam. tena hi tvam Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatīti, evañ ca vadehi: Avantidakkhiṇāpatho bhante appabhikkhuko, tiṇṇam me vassānam accayena kicche na kasirena tato-tato dasavaggam bhikkhusamgham sannipātāpetvā upasampadam alattham. app eva nāma bhagavā Avantidakkhiṇāpathe appatarena gaṇena upasampadam anujāneyya. ||5|| Avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā go-kaṇṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the ganamgāñupāhanam anujāneyya. Avantidakkhiñāpathē bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiñāpathē dhuvanahānam anujāneyya. Avantidakkhiñāpathē bhante cammāni atharañāni elakacammāñ ajacammāñ migacammāñ. seyyathāpi bhante majjhimesu janapadesu cragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiñāpathē cammāni atharañāni elakacammāñ ajacammāñ migacammāñ. app eva nāma bhagavā Avantidakkhiñāpathē cammāni atharañāni anujāneyya elakacammāñ ajacammāñ migacammāñ. ||6|| etarahi bhante manussā nissīmagatānam bhikkhūnam cīvaraṇ denti imāñ cīvaraṇ itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te ávuso manussehi cīvaraṇ dinnan ti, te kukkançayantā na sādiyanti mā no nissaggiyāñ ahositi. app eva nāma bhagavā cīvare pariyāyāñ ācikkheyā 'ti. evam bhante 'ti kho āyasmā Soñō āyasmato Mahākaccānassa pati-suñitvā utṭhāyāsanā āyasmantañ Mahākaccānam abhivādetvā padakkhiñāñ katvā senāsanam sañśāmetvā pattacīvaraṇ ādāya yena Sāvatthi tena pakkāmi. ||7|| anupubbena yena Sāvatthi Jetavanañ Ānāthapiñḍikassa ārāmo yena bhagavā ten' upasam̄kami, upasam̄-amitvā bhagavantañ abhivādetvā okamantañ nisiđi. atha kho bhagavā āyasmantañ Ānandañ āmantesi : imassānanda āgantukassa bhi-kkhuno senāsanam paññāpehīti. atha kho āyasmā Ānando yassa kho marañ bhagavā āñāpeti imūssa Ānanda āgantukassa bhi-kkhuno senāsanam paññāpehīti, icchatī bhagavā tena bhi-kkhunā saddhiñ ekavihāre vatthuñ, icchatī bhagavā āyasmata Soñena saddhiñ ekavihāre vatthun ti yasmīñ vihāre bhagavā viharati tasmiñ vihāre āyasmato Soñassa senāsanam paññāpesi. ||8|| atha kho bhagavā bahud eva rattīñ ajjhokāse vītināmetvā vihāram pāvisi. āyasmāpi kho Soñō bahud eva rattīñ ajjhokāse vītināmetvā vihāram pāvisi. atha kho bhagavā rattiyā pacceñasamayāñ pacceñthāya āyasmantañ Soñam ajjhesi : pañibhātu tañ bhikkhu dhammo bhāsitusi ti. evam bhante 'ti kho āyasmā Soñō bhagavato patisuñitvā sabbāñ' eva atṭhakavaggikāni sarena abhāsi. atha kho bhagavā āyasmato Soñassa sarabhaññapariyosāne abbhanumōdi : sādhu sādhu bhikkhu suggahitāni kho te bhikkhu atṭhaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācaya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā. kativasso si tvam bhikkhū 'ti. ekavasso aham bhagavā 'ti. ||9|| kissa pana tvam bhikkhu evam ciram akāsīti. ciram dittho me bhante kāmesu ādīnavo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇiyā 'ti. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

disvā ādīnavam loke ñatvā dhammaṁ nirūpadhi
ariyo na ramati pāpe sāsane ramati sucīti. ||10||

atha kho āyasmā Soṇo paṭisammodati kho mām bhagavā, ayaṁ khv assa kālo yam me upajjhāyo paridassiti utṭhāyāsanā ekamsam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṁ etad avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evañ ca vadati : Avantidakkhiṇāpatho . . . pariyyam ācikkheyyā 'ti. atha kho bhagavā etasmim nidlāne etasmim pakaraṇe dhammikathām katvā bhikkhū ṣāmantesi : Avantidakkhiṇāpatho bhikkhave appabhikkhuko. anujānāmi bhikkhave sabba paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadam. ||11|| tatr' ime paccantimā janapadā : puratthimāya disāya Kajañgalam nāma nigamo, tassa parena Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavatī nāma nadī, tato 'parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakaṇṇikam nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnam nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usiraddha jo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadam. ||12|| Avantidakkhiṇāpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭakahatā. anujārūmi bhikkhave sabba paccantimesu janapadesu gaṇam gaṇāupāhanam. Avantidakkhiṇāpathe bhikkhave nahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabba paccantimesu janapadesu dhuvanahānam. Avantidakkhiṇāpathe bhikkhave cammāni attharaṇāni elakacammam

ajacammam migacammam. seyyathāpi bhikkhave majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhikkhave Avantidakkhiṇāpathē cammāni attharaṇāni elakacammañ ajacammañ migacammañ. anujānāmi bikkhave sabbapaccantimesu janapadesu cammāni attharaṇāni elakacammañ ajacammañ migacammañ. idha pana bikkhave manussā nissīmagatānam bhikkhūnam cīvarañ denti imam cīvarañ itthannāmassa demū 'ti. anujānāmi bikkhave sāditum. na tāva tam gaṇanūpagam yāva na hattham gacchatīti. ||13||13||

· camakkhandhakam pañcamam.

imamhi kandhake vatthu tesatthi. tass' uddānam :

rājā Māgadho Soṇo ca asītisahassissaro
 Sāgato Gijjhakūṭasmiñ bahum dassesi uttarim |
 pabbajjāraddha-bhijjimsu vīṇam ekapalāsikam,
 nīlā, pītā, lohitikā, mañjetthā, kaṇham eva ca,|
 mahāraṅga-mahānāmā vatṭikā ca paṭikkhipi,
 khallakā, puṭa-pālī ca, tūla-tittira-menḍ'-ajā,|
 vicchikā mora-citrā ca, siha-vyaggihā ca, dīpikā,
 ajin'-uddā, majjārā ca, kāla-luvaṭarikkhatā,|
 phālit-upāhanā, khīlā, 'dhota-khānu-khatakhatā,
 5 tāla-velu-tiṇam c' eva, muñja-babbaja-hintalā,|
 kamala-kambala-sovanñā, rūpikā, maṇi, veluriyā,
 phalikā, kaṇsa-kācā ca, tipu-sīsañ ca, tambakā,|
 gāvī, yānam, gilāno ca, purisayutta-sivikā,
 sayanāni, mahācammā, gocammhi ca pāpako,|
 gihinam, cammabaddhehi, pavisanti, gilāyano,
 Mahākaccāyano Soṇo saren' atṭhakavaggikam |
 upasampadam pañcaganam gaṇamgaṇā dhuvasinā
 cammattharaṇānuññāsi na tāva gaṇanūpagam
 adās' ime vare pañca Sonatherassa nāyako 'ti.

M A H Â V A G G A .

VI.

Tena samayena buddho bhagavâ Sâvatthiyaṁ viharati Jetavane Anâthapiṇḍikassa ârâme. tena kho pana samayena bhikkhûnaṁ sâradikena âbâdhena phuṭṭhânam yâgu pi pîtâ uggaçchatî bhattam pi bhuttam uggaçchatî, te tena kisâ honti lûkhâ dubbaññâ uppâñđuppañđukajâtâ dhammanisanthatagattâ. addasa kho bhagavâ te bhikkhû kise lûkhe dubbanne uppâñđuppañđukajâto dhammanisanthatagatte, disvâna âyasmantaṁ Ânandaṁ âmantesi: kiṁ nu kho Ânanda etarahi bhikkhû kisâ lûkhâ . . . dhammanisanthatagattâ 'ti. etarahi bhante bhikkhûnam sâradikena âbâdhena phuṭṭhânam yâgu pi pîtâ uggaçchatî bhattam pi bhuttam uggaçchatî, te tena kisâ lûkhâ dubbaññâ uppâñđuppañđukajâtâ dhammanisanthatagattâ 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapâdi: etarahi kho bhikkhûnam sâradikena âbâdhena phuṭṭhânam — la — dhammanisanthatagattâ. kiṁ nu kho aham bhikkhûnam bhesajjam anujâneyyam, yam bhesajjañ c' eva assa bhesajjasammatañ ca lokassa âhârattañ ca phareyya na ca olâriko âhâro paññâyeyyâ 'ti. atha kho bhagavato etad ahosi imâni kho pañca bhesajjâni seyyath' idam sappi navanîtam telam madhu phâñitam bhesajjâni c' eva bhesajjasammatañ ca lokassa âhârattañ ca pharanti na ca olâriko âhâro paññâyati. yam nûnâham bhikkhûnam imâni pañca bhesajjâni anujâneyyam kâle paṭiggahetvâ kâle paribhûñjitun ti. ||2|| atha kho bhagavâ sâyañhasamayam paṭisallânâ vutthito etaśmim niidâne dhammikatham katvâ bhikkhû âmantesi: idha mayham bhikkhave rahogatassa . . . paññâyeyyâ 'ti. tassa mayham bhikkhave etad ahosi: imâni kho pañca bhe-

sajjāni — la — yam nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle patīggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle patīggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle patīggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākatikāni lūkhāni bhojanāni tāni pi na echādenti, pag eva senesikāni. te tena c' eva sāradikena âbâdhena phuṭṭhā iminā ca bhattācchandakena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbaṇṇā uppanḍuppanḍukajātā dhamanisanthatagattā. addasa kho bhagavā te bhikkhū bbiyyosomattāya — la — dhamanisanthatagatte, disvāna āyasmantam Ānandam āmantesi : kim nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthatagattā 'ti. ||4|| etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbaṇṇā uppanḍuppanḍukajātā dhamanisanthatagattā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni patīggahetvā kāle pi vikālo pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānam bhikkhūnam vaschi bhesajjehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vasāni bhesajjāni aachavasam macchavasam susukāvasam sūkaravasam ḡadrabhavasam kāle patīggahitam kāle nipakkam kāle samsattham telaparibhogena paribhuñjum. ||1|| vikāle ce bhikkhave patīggahitam, vikāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti tīṇam dukkaṭānam. kāle ce bhikkhave patīggahitam, vikāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dvinnam dukkaṭānam. kāle ce bhikkhave patīggahitam, kāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, anāpatti. ||2||2||

tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi attho hoti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave mūlāni bhesajjāni haliddam siñgi-veram vacam vacattham ativisam katukarohinīm usīraṇ bhaddamuttakam yāni vā pan' aññāni pi atthi mūlāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tāni patīggahetvā yāvajīvam pariharitum, sati paccaye paribhuñjītum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi piṭṭhehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nimbakasāvam kutajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi kasāvabhesajjāni, n' eva khādaniye khādaniyattam pharanti na bhojaniye bhojaniyattam pharanti, tāni patīggahetvā yāvajīvam pariharitum, sati paccaye paribhuñjītum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena gilānānam bhikkhūnam kasāvehi bhesajjehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvam kutajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi kasāvabhesajjāni, n' eva khādaniye khādaniyattam pharanti na bhojaniye bhojaniyattam pharanti, tāni patīggahetvā yāvajīvam pariharitum, sati paccaye paribhuñjītum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||4||

tena kho pana samayena gilānānam bhikkhūnam pañchi bhesajjehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave paññāni bhesajjāni nimbapanñānam kutajap. patolap. sulasip. kappásikap. yāni vā pan' aññāni pi atthi paññāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti na bhojaniye bhojaniyattam pharanti — la —. ||1||5||

tena kho pana samayena gilānānam bhikkhūnam phalehi bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni bhesajjāni vilañgam pippalam maricañ haritakam vibhītakam āmalakam gothaphalam yāni vā pan' aññāni pi atthi phalāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti — la —. ||1||6||

tena kho pana samayena gilānānam bhikkhūnam jatūhi bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni bhesajjāni hiñgu hiñgujatu hiñgusipāṭikam takam takapattim

takapaññim sajjulasam yâni vâ pan' aññâni pi atthi jatûni bhesajjâni, n' eva khâdaniye khâdaniyattam pharanti — la —.
||1||7||

tena kho pana samayena gilânânam bhikkhûnam loñehi bhesajjehi attho hoti — la — anujânâmi bhikkhave loñâni bhesajjâni sâmuddam kâlaloñam sindhavarâ ubbhidañ bilam yâni vâ pan' aññâni pi atthi loñâni bhesajjâni, n' eva khâdaniye khâdaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tâni patiggahetvâ yâvajîvam pariharitum, sati pacceye paribhuñjitum. asati paccaye paribhuñjantassa âpatti dukkañassâ 'ti. ||1||8||

tena kho pana samayena âyasmato Ânandassa upajjhâ-yassa âyasmato Belañtha sisassa thullakacchâbâdho hoti. tassa lasikâya cîvarâni kâye lagganti. tâni bhikkhû udakena temetvâ-temetvâ apakañdhanti. addasa kho bhagavâ senâsanacârikam âhiñdanto te bhikkhû tâni cîvarâni udakena temetvâ-temetvâ apakañdhante, disvâna yena te bhikkhû ten' upasamkami, upasamkamitvâ te bhikkhû etad avoca: kim imassa bhikkhave bhikkhu. âbâdho 'ti. imassa bhante âyasmato thullakacchâbâdho, lasikâya cîvarâni kâyo lagganti, tâni mayam udakena temetvâ-temetvâ apakañdhâmâ 'ti. ||1|| atha kho bhagavâ etasmin niðâne dhammikatham katvâ bhikkhû âmantesi : anujânâmi bhikkhave yassa kañdu vâ pilakâ vâ assâvo vâ thullakacchâ vâ âbâdho kâyo vâ duggandho, cuññâni bhesajjâni, agilânassa chakanam mattikam rajananipakkam. anujânâmi bhikkhave udukhalam musalan ti. ||2||9||

tena kho pana samayena gilânânam bhikkhûnam cuññehi bhesajjehi cálitehi attho hoti — la — anujânâmi bhikkhave cuññacâlanin ti. saññehi attho hoti. anujânâmi bhikkhave dussacâlanin ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno amanussikâbâdho hoti. tam âcariyupajjhâyâ upañthahantâ nâsakkhimsu ârogam kâtum. so sâkarasûnam gantvâ âmakamamsam khâdi âmakalohitam pivi, tassa so amanussikâbâdho patîppassambhi. bhagavato etam attham

ārocesum. anujānāmi bhikkhave amanussikābādhe āmaka-maṁsam āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhu-rogābādho hoti. tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsanācārikam āhiṇḍanto te bhikkhū tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca: kiñ imassa bhikkhave bhikkhuno ābādho 'ti. ||1|| imassa bhante āyasmato cakkhurogābādho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṁ niḍāne dhammikathaṇi katvā bhikkhū āmantesi: anujānāmi bhikkhave añjanām kālañjanām rasāñjanām sotañjanām gerukaṇi kapallan ti. añjanupapisanehi attho hoti — gha — anujānāmi bhikkhave candanām tagaram kālānusāriyam tālisam bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhū pitthāni añjanāni thāli-kesu pi sarāvakesu pi nikkipanti. tiṇacunṇehi pi paṁsu-kehi pi okiriyanti — gha — anujānāmi bhikkhave añjan in ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjaniyo dhārenti sovaṇṇamayaṁ rūpiyamayaṁ. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāma-bhogino 'ti. bhagavatō etam atthaṇi ārocesum. na bhikkhave uccāvacā añjanī dhāretabbā. yo dhāreyya, āpatti dukkataṭṭa. anujānāmi bhikkhave aṭṭhimayaṁ dantamayaṁ visāṇamayaṁ naṭamayaṁ velumayaṁ katthamayaṁ jatuma-yaṁ phalamayaṁ lohamayaṁ sañkhanābhīmayan ti. ||1|| tena kho pana samayena añjanī apārūtā honti. tiṇacunṇehi pi paṁsu-kehi pi okiriyanti — la — anujānāmi bhikkhave apidhānan ti. apidhānam nipatati. anujānāmi bhikkhave suttakena bandhitvā añjaniyā bandhitun ti. añjanī nipatati. anujānāmi bhikkhave suttakena sibbetun ti. ||2|| tena kho pana samayena bhikkhū aṅguliyā añjanti. akkhīni dukkhā-ni honti — la — anujānāmi bhikkhave añjanisalākan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjanisalākāyo dhārenti sovaṇṇamayaṁ rūpiyamayaṁ. ma-

nussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâma-bhogino 'ti — la — na bhikkhave uccâvacâ añjanisalâkâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. anujânâmi bhikkhave atthimayam — la — sañkhanâbhimayan ti. ||3|| tena kho pana samayena añjanisalâkâ bhûmijam patitâ pharusâ hoti — la — anujânâmi bhikkhave salâkodhâniyan ti. tena kho pana samayena bhikkhû añjanim pi añjanisalâkam pi hatthena pariharanti — la — anujânâmi bhikkhave añjani-thavikan ti. amsabandhako na hoti — la — anujânâmi bhikkhave amsabandhakam bandhanasuttakan ti. ||4||**12**||

tena kho pana samayena âyasmato Pilindavacchassa sisâbhîtâpo hoti — la — anujânâmi bhikkhave muddhani telakan ti. na kkhamanîyo hoti — la — anujânâmi bhikkhave natthukamman ti. natthu galati — la — anujânâmi bhikkhave natthukaraṇin ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâ natthukaranîyo dhârenti sovaṇṇamayam rûpiyamayam. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâmabhogino 'ti. na bhikkhave uccâvacâ natthukaraṇi dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. anujânâmi bhikkha'e atthimayam — la — sañkhanâbhimayan ti. ||1|| natthum visamam âsiñcanti. anujânâmi bhikkhave yamakanatthukaraṇin ti. na kkhamanîyo hoti. anujânâmi bhikkhave dhûmam pâtun ti. tañ ñeva vat̄tim alîmpetvâ pivanti. kantham dahati — la — anujânâmi bhikkhave dhûmanettan ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâni dhûmanettâni dhârenti . . . (comp. § 1.) . . . sañkhanâbhimayan ti. tena kho pana samayena dhûmanettâni apârutâni honti, pâṇkâ pavisanti — la — anujânâmi bhikkhave apidhânan ti. tena kho pana samayena bhikkhû dhûmanettâni hatthena pariharanti. anujânâmi bhikkhave dhûmanettathavikan ti. ekato ghaṇsiyanti — la — anujânâmi bhikkhave yamakathavikan ti. amsabandhako na hoti — la — anujânâmi bhikkhave amsabandhakam bandhanasuttakan ti. ||2||**13**||

tena kho pana samayena âyasmato Pilindavacchassa

vātābādho hoti. vejjā evam āhamsu : telam pacitabban ti. anujānāmi bhikkhave telapākan ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti. anujānāmi bhikkhave telapāke majjam pakkhipitun ti. tena kho pana samayena chabbaggyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjam telam pātabbam. yo piveyya, yathādhammo kāretabbo. anujānāmi bhikkhave yasmin telapāke majjassa na vaṇṇo na gandho na raso paññāyati, evarūpam majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnaṁ bahum atipakkhittamajjam telam pakkaṁ hoti. atha kho bhikkhūnaṁ etad ahosi : katham nu kho atipakkhittamajje tele paṭipajjītabban ti. anujānāmi bhikkhave abbhañjanam adhitthātun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaram telam pakkam hoti, telabhājanam na saṃvijjati. anujānāmi bhikkhave tūṇi tumbāni lohatumbam kaṭṭhatumbam phalatumban ti. ||2|| tena kho pana samayena āyasmato Pilindavacchassa aṅgavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamanīyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakoṭṭhakan ti. ||3|| tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitam mocetun ti. na kkhamanīyo hoti. anujānāmi bhikkhave lohitam mocetvā visārena gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitā honti. anujānāmi bhikkhave pādabbhañjanan ti. na kkhamanīyo hoti. anujānāmi bhikkhave pajjam abhisamkharitun ti. tena kho panā samayena aññatarassa bhikkhuno gaṇḍābādho hoti. anujānāmi bhikkhave satthakammam. kasāvodaṭena attho hoti. anujānāmi bhikkhave kasāvodaṭan ti. tilakakkeṇa attho hoti. anujānāmi bhikkhave tilakakkan ti. ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vaṇabandhanacolena attho hoti. anujānāmi bhikkhave vaṇabandhanacolan ti. vaṇo kanduvati. anujānāmi bhikkhave sāsapakuṭṭena phositun ti. vaṇo kilijjitha.

anujānāmi bhikkhave dhūmam kātun ti. vaṇamamsam vutṭhāti. anujānāmi bhikkhave loṇasakkharikāya chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave vaṇatelan ti. telam galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave vikāsikam sabbam vaṇapati-kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu ahinā daṭṭho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cattāri mahāvikaṭāni dātum gūtham muttam chārikam mattikan ti. atha kho bhikkhūnam etad ahosi: appatiggahitāni nu kho udāhu paṭiggahetabbānīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sati kappiyakārake paṭiggahāpetum, asati kappiyakārake sāmaṇ gaheṭvā paribhuñjituñ ti. tena kho pana samayena aññatarena bhikkhunā visam pītam hoti. anujānāmi bhikkhave gūtham pāyetun ti. atha kho bhikkhūnam etad ahosi: appatiggahito nu kho udāhu paṭiggahāpetabbo 'ti. anujānāmi bhikkhave yaṇ karonto paṭiggaṇhāti sv eva paṭiggaṇo kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena kho pana samayena aññatarassa bhikkhuno gharadinnakābādho hoti. anujānāmi bhikkhave sītāloṇī pāyetun ti. tena kho pana samayena aññataro bhikkhu dutṭhagahaṇiko hoti. anujānāmi bhikkhave āmisakhāram pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno paṇḍurogābādho hoti. anujānāmi bhikkhave muttabarītakam pāyetun ti. tena kho pana samayenā aññatarassa bhikkhuno chavidosābādho hoti. anujānāmi bhikkhave gandhālepam kātun ti. tena kho pana samayena aññataro bhikkhu abhisannakāyo hoti. anujānāmi bhikkhave virecanam pātun ti. acchakañjiyā attho hoti. anujānāmi bhikkhave acchakañjikan ti. akaṭayūṣena attho hoti. anujānāmi bhikkhave akaṭayūsan ti. kaṭākaṭena attho hoti. anujānāmi bhikkhave kaṭākaṭan ti. paṭicchādaniyena attho hoti. anujānāmi bhikkhave paṭicchādaniyan ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rājagahe pabbhāram sodhāpeti leṇam kattukāmo. atha kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasamkami, upasamkamitvā āyasmantam Pilin-

davaccham abhivādetvā ekamantam nisidi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantam Pilindavaccham etad avoca : kiṁ bhante thero kārāpetūti. pabbhāram mahārāja sodhāpemi leṇam kattukāmo 'ti. atho bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā ārāmiko anuññāto 'ti. tena hi bhante bhagavantam paṭipucchitvā mama āroceyyāthā 'ti. evam̄ mahārājā 'ti kho āyasmā Pilindavaccho rañño Māgadhassa Seniyassa Bimbisārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho rājānaṁ Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi. atha kho rājā Māgadho Seniyo Bimbisāro āyasmatā Pilindavacchena dhammiyā kathāya sandassisito samādapito samuttejito sampaham̄sito utthāyāsanā āyasmantam Pilindavaccham abhivādetvā padakkhiṇam katvā pakkāmi. atha kho āyasmā Pilindavaccho bhagavato santike dūtam̄ pāhesi: rājā bhante Māgadho Seniyo Bimbisāro ārāmikan̄ dātukāmo. katham̄ nu kho bhante paṭipajjitatban ti. atha kho bhagavā etasmiṁ niḍāne dhammikatham̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāmikan̄ ti. ||2|| dutiyam pi kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasam̄kami, upasam̄kamitvā āyasmantam Pilindavaccham abhivādetvā ekamantam nisidi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantam Pilindavaccham etad avoca : ahuññāto bhante bhagavatā ārāmiko 'ti. evam̄ mahārājā 'ti. tena hi bhante ayyassa ārāmikan̄ dammīti. atha kho rājā Māgadho Seniyo Bimbisāro āyasmato Pilindavachassa ārāmikan̄ paṭisunītvā vissaritvā cirena satiṁ paṭilabhitvā aññataram̄ sabbatthakam̄ mahāmattam̄ āmantesi: yo mayā bhaṇe ayyassa ārāmiko paṭissuto dinno so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti. kīvaciram nu kho bhaṇe ito hitam̄ hotīti. ||3|| atha kho so mahāmatto rattiyō vigānetvā rājānaṁ Māgadham Seniyam Bimbisāram etad avoca : pañca deva rattisatānīti. tena hi bhaṇe ayyassa pañca ārāmikasatāni dethā 'ti. evam̄ devā 'ti kho so mahāmatto rañño Māgadhassa Seniyassa Bimbisārassa paṭisunītvā āyasmato Pilindavachassa pañca ārāmikasatāni pādāsi, pātiyekko gāmo nivisi. Ārāmikagāmo 'ti pi nam

āhamṣu, Pilindagāmo 'ti pi nam āhamṣu. tena kho pana samayena āyasmā Pilindavaccho tasmiṁ gāmake kulūpako hoti. atha kho āyasmā Pilindavaccho pubbañhasamayam nivāsetvā pattacīvaraṁ adāya Pilindagāmaṁ piṇḍāya pāvī. ||4|| tena kho pana samayena tasmiṁ gāmake ussavo hoti, dārikā alamkataṁ mālākitā kīlanti. atha kho āyasmā Pilindavaccho Pilindagāmake sapadānaṁ piṇḍāya caramāno yena aññatarassa ārāmikassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. tena kho pana samayena tassā ārāmikiniyā dhītā aññe dārake alamkate mālākite passitvā rodati: mālam me detha, alamkāram me dethā 'ti. atha kho āyasmā Pilindavaccho tam ārāmikiniṁ etad avoca: kissāyaṁ dārikā rodatī. ayam bhante dārikā aññe dārake alamkate mālākite passitvā rodati: mālam me detha, alamkāram me dethā 'ti. kuto amhākam duggatānaṁ mālā, kuto alamkāro 'ti. ||5|| atha kho āyasmā Pilindavaccho aññataram tiṇḍupakaṇ gaheṭvā tam ārāmikinim etad avoca: hand' imam tiṇḍupakam tassā dārikāya sise paṭīmuñcā 'ti. atha kho sā ārāmikinī tam tiṇḍupakam gaheṭvā tassā dārikāya sise paṭīmuñci. sā ahosi suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā rañño pi antepure suvaṇṇamālā. manussā rañño Māgadhassa Seniyassa Bimbisārassa ārocesum: amukassa deva ārāmikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā devassa pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamṣayam corikāya abhatā 'ti. atha kho rājā Māgadho Seniyo Bimbisāro tam ārāmikakulaṁ bandhāpesi. ||6|| dutiyam pi kho āyasmā Pilindavaccho pubbañhasamayam nivāsetvā pattacīvaraṁ adāya Pilindagāmaṁ piṇḍāya pāvī. Pilindagāmake sapadānaṁ piṇḍāya caramāno yena tassa ārāmikassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasamkami, upasamkamitvā āyasmantaṁ Pilindava- ccham abhivādetvā ekamantam nisidi. ekamantam nisinnam

kho rājānam Māgadham Seniyam Bimbisāram āyasmā Pilindavaccho etad avoca : ||7|| kissa mahārāja ārāmikakulam bandhāpitān ti. tassa bhante ārāmikassa ghare suvaṇṇamālā abhirūpā dassanīyā pāsādikā, n' atthi tādisā amhākam pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissam̄sayam corikāya ābhata 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhassa Seniyassa Bimbisārassa pāsādam suvaṇṇan ti adhimucci, so ahosi sabbo sovaṇṇamayo. idam pana te mahārāja tāvabahum suvaṇṇam kuto 'ti. aññātām bhante, ayyassa eso iddhānubhāvo 'ti tam ārāmikakulam muñcāpcesi. ||8|| manussā ayyena kira Pilindavacchena sarājikāya parisāya uttarimanussadhaññam iddhipāṭīhāriyan dassitan ti attamanā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharim̄su seyyath' idam : sappiñ navanītam telam̄ madhum phānitān ti. pakatiyāpi ca āyasmā Pilindavaccho lābhī hoti, pañcannāñ bhesajjānam laddham-paddham parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddham-paddham kolambe pi ghaṭo pi pūretvā paṭisāmeti, parissāvānāni pi thavikāyo pi pūretvā vātāpānesu lagganti, tāni olina-vilināni tiṭṭhanti, undurehi pi vihārā okinnavikiññā honti. manussā vihāracārikāñ āhīñdantā passitvā ujjhāyanti khīyanti vipācenti : antokoṭīhāgārikā ime samañā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathañ hi nāma bhikkhū evarūpāya bāhullāya cetessantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū evarūpāya bāhullāya cetentīti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi : yāni kho pana tāni gilānānam bhikkhūnam paṭisāyanīyāni bhesajjāni seyyath' idam : sappi navanītam tolam̄ madhu phānitam, tāni paṭiggahetvā sattāhaparamām sannidhikārakam̄ paribhūnjitabbāri, tam̄ atikkāmayato yathādhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātabhānavāram paṭhamam.

•

atha kho bhagavā Sāvatthiyam yathābhīrantam viha-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho àyasmā Kañkhārevato antarā magge gulakarañam okkamitvā gule piṭṭham pi chārikam pi pakkhipante, disvāna akappiyo gulo sāmiso, na kappati gulo vikāle paribhuñjitun ti kukkuccāyanto sapariso gulam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi gulam na paribhuñjanti. bhagavato etam attham àrocesum. kimatthiyā bhikkhave gule piṭṭham pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya gule piṭṭham pi chārikam pi pakkhipanti so ca gulo tv eva sāmkham gacchati, anujānāmi bhikkhave yathāsukham gulam pari-bhuñjitun ti. ||1|| addasa kho àyasmā Kañkhārevato antarā magge vacco muggam jātam, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapariso muggam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggam na paribhuñjanti. bhagavato etam attham àrocesum. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukham muggam paribbuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so loṇasovīrakam apāyi, tassa so udaravātābādho paṭipassambhi. bhagavato etam attham àrocesum. anujānāmi bhikkhavo gilānassa loṇasovīrakam, agilānassa udakasambhinnam pānaparibhogena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho àyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotiti sāmam tilam pi taṇḍulam pi muggam pi paññāpetvā anto vāscetvā anto sāmam pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamphitam tathāgatā pucchanti no anatthasamphitam, anatthasamphite setughāto tathāgatānam. dvīhi àkārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakāñham vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā àyas-

mantam Ânandañ âmantesi: kut' âyañ Ânanda yâgû 'ti.
 atha kho âyasmâ Ânando bhagavato etam attham ârocesi.
 ||2|| vigarahi buddho bhagavâ: ananucchavyam Ânanda
 ananulomikam appatîrûpam assâmañakam akappiyam aka-
 raniyam. katham hi nâma tvam Ânanda evarûpâya bâhullâya
 ectessasi. yad api Ânanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sâmam
 pakkam tad api akappiyam. n' etam Ânanda appasannânam
 vâ pasâdâya. vigarabitvâ dhammikatham katvâ bhikkhù
 âmantesi: na bhikkhave anto vuttham anto pakkam
 sâmam pakkam paribhuñjitabbam. yo paribhuñjeyya,
 âpatti dukkañassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sâmam pakkam, tañ ce paribhuñjeyya, âpatti tiñnam
 dukkañanam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, âpatti dvinnam
 dukkañanam. anto ce bhikkhave vuttham bahi pakkam
 sâmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-
 tânam. ||4|| bahi ce bhikkhave vuttham anto pakkam
 sâmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-
 tânam. anto ce bhikkhave vuttham bahi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, âpatti dukkañassa. bahi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, âpatti dukkañassa. bahi ce bhikkhave
 vuttham bahi pakkam sâmam pakkam, tañ ce paribhuñjeyya,
 âpatti dukkañassa. bahi'ce bhikkhave vuttham bahi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anâpattîti. ||5|| tena
 kho pana samayena bhikkhù bhagavatâ sâmampâko pañ-
 khitto 'ti punapâke kukkuccâyanti. bhagavato etam attham
 ârocesum. anujânâmi bhikkhave punapâkam pacitun ti.
 ||6|| tena kho pana samayena Râjagahañ dubbhikkham hoti.
 manussâ loñam pi telam pi tanđulam pi khâdaniyam pi
 ârâmañ âharanti, tâni bhikkhù bahi vâseti, ukkapiñdqâpi
 khâdanti corâpi haranti. bhagavato etam attham ârocesum.
 anujânâmi bhi' khave anto vâsetun ti. anto vâsetvâ bahi
 pâcenti, damakâ pariyârenti. bhikkhù avissatthâ pari-
 bluñjanti. bhagavato etam attham ârocesum. anujânâmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakârakâ
 bahutaram haranti, appataram bhikkhûnañ denti. bhaga-

vato etam atthām ārocesum. anujānāmi bhikkhave sāmaṁ pacitum. anujānāmi bhikkhave anto vutthām anto pakkām sāmaṁ pakkan ti. ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassam vutthā Rājagahaṁ gacchantā bhagavantām dassanāya antarā magge na labhimsu lūkhassa vā panītassa vā bhojanassa yāvadatthām pāripūriṁ, bahuñ ca phalakhādaniyām ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagahaṁ Veļuvanām Kalandakanivāpo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantām abhivādetvā ekamantam nisidiṁsu. acīnnaṁ kho pan' etam buddhānam bhagavantānam āgantukchi bhikkhūhi saddhiṁ pati-sammuditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyām, kacci yāpanīyām, kacci 'ttha appakilamathena addhānam āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. ||8|| khamanīyam bhagavā, idha mayam bhante Kāsīsu vassam vutthā Rājagahaṁ āgacchantā bhagavantām dassanāya antarā magge na labbimhā lūkhassa vā panītassa vā bhojanassa yāvadatthām pāripūriṁ, bahuñ ca phalakhādaniyām ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'ti. atha kho bhagavā etasmīn nidāne dhammikathaṁ katvā bhikkhū āmantesi: anujānāmi bhikkhave yattha phalakhādaniyām passati kappiyakārako ca na hoti, sāmaṁ gahetvā harityā kappiyakārakam passitvā bhūmiyām nikhipitvā paṭiggahāpetvā paribhuñjitum. anujānāmi bhikkhave uggahitam paṭiggahitun ti. ||9||17||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhuṁ uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yan nūnāham nave ca tile navañ ca madhuṁ buddhapamukhassa bhikkhusamghassa dadeyyan ti. atha kho so brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhiṁ sammodi. sammodanīyām kathaṁ sāraṇīyam vītisāretvā ekamantam atthāsi, ekamantam thito kho so brāhmaṇo bhagavantām etad avoca: adhivāsetu me bhante bhavaṁ Gotamo svātanāya bhattām saddhiṁ bhikkhusamghenā 'ti. adhivāsesi bhagavā tu hi-

bhāvena. atha kho so brāhmaṇo bhagavato adhvāsanam
 viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassā rattiyā
 accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā
 bhagavato kālam ārocāpesi : kālo bho Gotama, niṭṭhitam
 bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā
 pattacīvaraṁ ādāya yena tassa brāhmaṇassa nivesanam ten'
 upasamkami, upasamkamitvā paññatte āsane niśidi saddhiṁ
 bhikkhusamghena. atha kho so brāhmaṇo buddhapamu-
 kham bhikkhusamgham pañitenā khādaniyena bhojaniyena
 sahathā santappetvā sampavāretvā bhagavantam bhuttāvin
 onītapattapāniṁ ekamantam niśidi. ekamantam nisinnam
 kho tam brāhmaṇam bhagavā dhammiyā kathāya sandassetvā
 samādapotvā samuttejetvā sampahamsetvā utthāyāsanā pa-
 kkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa
 bhagavato etad ahosi : yesam kho mayā atthāya buddhapu-
 mukho bhikkhusamgho nimantito nave ca tile navañ ca
 madhum dassāmīti, te mayā pamuṭṭhā dātum. yan nūnā-
 ham nave ca tile navañ ca madhum kolambehi ca ghaṭehi
 ca ārāmañ harāpeyyan ti. atha kho so brāhmaṇo nave
 ca tile navañ ca madhum kolambehi ca ghaṭehi ca ārāmañ
 āharāpctvā yena bhagavā ten' upasamkami, upasamkamitvā
 ekamantam atṭhāsi, ekamantam thito kho so brāhmaṇo bha-
 gavantam etad avoca : ||3|| yesam kho mayā bho Gotama
 atthāya buddhapumukho bhikkhusamgho nimantito nave ca
 tile navañ ca madhum dassāmīti, te mayā pamuṭṭhā dātum.
 paṭigāñhātu me bhavam Gotamo nave ca tile navañ ca
 madhum ti. tena hi brāhmaṇa bhikkhūnam dehiti. tena
 kho pana samayena bhikkhū dubbhikkhe appamattaṅe pi
 pavārenti paṭisamkhāpi paṭikkhipanti, sabbo ca samgho pa-
 vārito hoti, bhikkhū kukkuceyantā na paṭigāñhanti. paṭi-
 gañhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave
 tato nīhatam bhuttāvinā pavāritena anatirittam pari-
 buñjitun ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sa-
 kyaputtassa upaṭṭhākulañ samghass' atthāya khādani-
 yam pāhesi : ayyassa Upanandassa dassetvā samghassa dā-
 tabban ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmam piṇḍāya paviṭṭho hoti. atha kho te manussā ārāmam gantvā bhikkhū pucchimsu : kaham bhante ayyo Upanando 'ti. esāvuso ḥayasmā Upanando Sakyaputto gāmam piṇḍāya paviṭṭho 'ti. idam bhante khādaniyam ayyassa Upanandassa dassetvā samghassa dātabban ti. bhagavato etam atthaṃ ārocesu. tena hi bhikkhave patīgga-hetvā nikkipathā yāva Upanando ḥacchatitī. ||1|| atha kho ḥayasmā Upanando Sakyaputto purebhattam kulāni pāyupāsitvā divā ḥacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisamkhāpi paṭikkhipanti, sabbo ca saṅgho pavārito hoti, bhikkhū kukkuccāyantā na patīgañhanti. patīgañhatha bhikkhave pari-bhuñjatha. anujānāmi bhikkhave purebhattam paṭiggañhitam bhuttāvinā pavāritena anatirittam paribhuñjitu. ti. ||2||19||

atha kho bhagavā Rājagahē yathābhiraṇtam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anāthapīṇḍikassa ārāme. tena kho pana samayena ḥayamato Sāriputtassa kāyaḍāhābādho hoti. atha kho ḥayasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasamkami, upasamkamitvā ḥayasmantam Sāriputtam etad avoca : pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu 'hoṣti. bhisehi ca me āvuso muļālikāhi cā 'ti. atha kho ḥayasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasā-reyya pasāritam vā bāham sammiñcye, evam eva Jetavane antarahito Mandākiniyā pokkharaṇiyā tīre pāturahosi. ||1|| addasa kho aññataro nāgo ḥayasmantam Mahāmoggallānam dūrato 'va ḥacchanta, disvāna ḥayasmantam Mahāmoggallānam etad avoca : etu kho bhante ayyo Mahāmoggallāno, svāgatam bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiñc dammīti. bhisehi ca me āvuso attho muļālikāhi cā 'ti. atha kho so nāgo aññataram nāgam ḥāñpesi : tena hi bhāñe ayyassa bhise ca muļālikāyo ca yāvad-attham dehīti. atha kho so nāgo Mandākiniyā pokkharaṇim ogāhetvā sonḍāya bhisañ ca muļāliñ ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhañdikam bandhitvā yenāyasmā Mahāmoggallāno ten' upasamkami. ||2|| atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjittam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Mandākiniyā pokkharañiyā tīre antarahito Jetavane pātūrahosi, so pi kho nāgo Mandākiniyā pokkharañiyā tīre antarahito Jetavane pātūrahosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca mulālikāyo ca patīggahāpetvā Jetavane antarahito Mandākiniyā pokkharañiyā tīre pātūrahosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca mulālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca mulālikāyo ca paribhuttassa kāyadālābādho patīppassambhi. bahū bhisā ca mulālikāyo ca avasiñthā honti. ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti patisamkhāpi pañikkhipanti, sabbo ca samgho pavārito hoti, bhikkhū kukkuccāyantā na pañiganhanti. pañganhatha bhikkhave pari-bhuñjatha. anujānāmi bhikkhave vanatthām pokkharatthām bhuttāvinā pavārtena anatirittam paribhuñjitunti. ||4||**20**||

tena kho pana samayena Sāvatthiyām bahum phalakhā-daniyām ussannām hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantā phalam na paribhuñjanti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave abijam nibbattabijam akatakappam phalam paribhuñjituñti. ||1||**21**||

atha kho bhagavā Sāvatthiyām yathābhīrantam viharitvā yena Rājagahañ tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Rājagahañ tad avasari. tatra sudam bhagavā Rājagahañ viharati Veļuvane Kalanda-kunivāpe. tena kho pana samayena aññatarasse bhikkhuno bhagandalābādho hoti. Ākāsagotto vejjo satthakammam karoti. atha ho bhagavā senāsanacārikam āhiñdanto yena tassa bhikkhuno vihāro ten' upasamkami. ||1|| addasa kho Ākāsagotto vejjo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca: āgacchatu bhavañ Gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamam khv âyam moghapuri-
so uppādetīti tunjhimbhūto 'va paṭinivattitvā etasmim̄ nidañne
etasmim̄ pakaraṇe bhikkhusamgham sannipatāpetvā bhikkhū
paṭipucchi: atthi kira bhikkhave amukasim̄ vihâre bhikkhu
gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno
âbâdho 'ti. tassa bhante âyasmato bhagandalâbâdho, Âkâ-
sagotto vejjo satthakammam karotīti. ||2|| vigarahi buddho
bhagavā: ananuechavyam bhikkhave tassa moghapurisassa
ananulomikam appaṭirūpam assâmaṇakam akappiyam aka-
raṇiyam. katham hi nâma so bhikkhave moghapuriso
sambâdhe satthakammam kârâpessatiti. sambâdhe bhikkha-
ve sukhumâ chavi, duropayo vano, dupparihâram satthaṇi.
n' etam bhikkhave appasannânam vâ pasâdâya. vigar-
hitvâ dhammikatham katvâ bhikkhû âmantesi: na bhi-
kkhave sambâdhe satthakammam kârâpetabbam. yo
kârâpeyya, âpatti thullaccayassâ 'ti. ||3|| tena kho pana
samayena c h a b b a g g i y â bhikkhû bhagavatâ sattha-
kammam paṭikkhittan ti vatthikammam kârâpent. yo
te bhikkhû appicchâ te ujjhâyanti khyanti vipâcenti:
katham hi nâma chabbaggiyâ bhikkhû vatthikammam kârâ-
pessantiti. atha kho te bhikkhû biṅgavato etam attham
ârocesuṇi. saceṇi kira bhikkhave chabbaggiyâ bhikkhû
vatthikammam kârâpentiti. saceṇi bhagavā. vigarahitvâ
dhammikatham katvâ bhikkhû âmantesi: na bhikkhave
sambâdhassa sâmantâ dvaṅgulâ satthakammam vâ
vatthikammam vâ kârâpetabbam. yo kârâpeyya, âpatti
thullaccayassâ 'ti. ||4||22||

atha kho bhagavā Râja gahe yathâbhîrantam viharitvâ
yena Bârâṇasi tena cârikam̄ pakkâmi. anupubbena câri-
kam̄ caramâno yena Bârâṇasi tad avasari. tatra sudam̄ bha-
gavâ Bârâṇasiyam viharati Isipatane migadâye. tena
kho pana samayena Bârâṇasiyam Suppiyo ca upâsako
Suppiyâ ca upâsikâ ubhatopasannâ honti dâyakâ kârakâ
samghupaṭhâkâ. atha kho Suppiyâ upâsikâ ârâmam gantvâ
vihârena vihâram pariveṇena pariveṇam upasamkamitvâ bhi-
kkhû pucchatî: ko bhante gilâno, kassa kim âhariyyatû
'ti. ||1|| tena kho pana samayena aññatarena bhikkhunâ

virecanam pītam hoti. atha kho so bhikkhu Suppiyam upāsikam etad avoca : mayā kho bhagini virecanam pītam, attho me paticchādaniyenā 'ti. suṭṭhu ayya āhariyissatī gharam gantvā antevāsim ānāpesi : gaccha bhaṇe pavattamamsam jānāhīti. evam ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisūnitvā kevalakappam Bārānasim āhiṇḍanto na addasa pavattamamsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : n' att' ayye pavattamamsam, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paticchādaniyam alabhantassa ātādho vā abhivaḍḍhissati kālamkiriyā vā bhavissati, na kho me tam paṭirūpam yāham paṭisūnitvā na harāpeyyan ti potthanikam gaheṭvā ūrumamsam ukkantitvā dāsiyā adāsi : handa je imaṇ māṃsaṇ sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjhī, yo ca maṇ pucchati gilānā 'ti paṭivedehīti uttarāsañgena ūruṇ veṭhetvā ovarakan pavisitvā mañcīake nipaggi. ||3|| atha kho Suppiyo upāsako gharam gantvā dāsim pucchi : kaham Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : kissa nipannuñāsti. gilān' amhīti. kin te ātādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attħam ārocesi. atha kho Suppiyo upāsako acchariyam vata bho abbhutaṇ vata bho yāva saddhāyam Suppiyā pasannā, yatra hi nāma attano pi māṃsāni paricattāni, kim pana imāya aññam kiñci adeyyam bhavissañtī haṭṭho udaggo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantaṇ abhivādetvā ekamantaṇ nisinno khe Suppiyo upāsako bhagavantam etad avoca : adhivāsetu mo bhante bhagavā svātanāya bhattam saddhiṇ bhikkhusam-ghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanam viditvā uṭṭhayāsanā bhagavantaṇ abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena panītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bhante niṭṭhitam bhattān ti. atha kho bhagavā pubbañhasamayaṇ nivāsetvā pattacīvaraṇ ādāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane niśidi saddhiṁ bhikkhusamghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam thitam kho Suppiyam upāsakam bhagavā etad avoca: kaham Suppiyā 'ti. gilānā bhagavā 'ti. tena hi ḡacchatū 'ti. na bhagavā ussahañiti. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vaṇo rūlho ahosi succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma saha dassanena bhagavato tāvamahā vaṇo rūlho bhavissati succhavi lomajāto 'ti haṭṭhā udaggā buddhapamukham bhikkhusamgham paññitena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattpāṇīm ekamantam niśidiñsu. atha kho bhagavā Suppiyam upāsakam Suppiyañ ca upāsikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthayāsanā pakkāmi. ||7|| atha kho bhagavā etasmim nīdñne etasmim pakarañe bhikkhusamgham sannipātāpetvā bhikkhū pañipucchi: ko bhikkhave Suppiyam upāsikam māṃsam viññāpesitī. evam vutte so bhikkhu bhagavantam etad avoca: aham kho bhante Suppiyam upāsikam māṃsam viññāpesin ti. āhariyittha bhikkhū 'ti. āhariyittha bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñj 'āham bhagavā 'ti. pativekkhi tvam bhikkhū 'ti. nāham bhagavā pañivekkhin ti. ||8|| vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa appaṭivekkhitvā māṃsam paribhuñjissasi. manussamamsam kho tayā moghapurisa paribhuttam. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, tehi attano pi māṃsāni paricattāni. na bhikkhave manussamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appaṭivekkhitvā māṃsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkataññā 'ti. ||9|| tena kho pana samayena rañño hatthī matassā 'ti.

ranti. manussā dubbhikkhe hatthimamsam̄ paribhuñjanti, bhikkhūnam̄ piñdāya carantānam̄ hatthimamsam̄ denti, bhikkhū hatthimamsam̄ paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham̄ hi nāma samañā Sakyaputtiyā hatthimamsam̄ paribhuñjissanti. rājañgam̄ hatthī, sace rājā jāneyya, na nesam̄ attamano assā 'ti. bhagavato etam attham̄ ārocesum. na bhikkhave hatthimamsam̄ paribhuñjitatabbam̄. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamamsam̄ paribhuñjanti, bhikkhūnam̄ piñdāya carantānam̄ assamamsam̄ denti, bhikkhū assamamsam̄ paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham̄ hi nāma samañā Sakyaputtiyā assamamsam̄ paribhuñjissanti. rājañgam̄ assā, sace rājā jāneyya, na nesam̄ attamano assā 'ti. bhagavato etam attham̄ ārocesum. na bhikkhave assamamsam̄ paribhuñjitatabbam̄. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsam̄ paribhuñjanti, bhikkhūnam̄ piñdāya carantānam̄ sunakhamamsam̄ denti, bhikkhū sunakhamamsam̄ paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham̄ hi nāma samañā Sakyaputtiyā sunakhamamsam̄ paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam attham̄ ārocesum. na bhikkhave sunakhamamsam̄ paribhuñjitatabbam̄. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsam̄ paribhuñjanti, bhikkhūnam̄ piñdāya carantānam̄ ahimamsam̄ denti, bhikkhū ahimamsam̄ paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham̄ hi nāma samañā Sakyaputtiyā ahimamsam̄ paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam̄ abhivādetvā ekamantam̄ atthāsi. ekamantam̄ thito kho Supasso nāgarājā bhagavantam̄ etad avoca: santi bñante nāgā assaddbā appasannā, te appamattake pi bhikkhū vihetheyyun. sādhu bhante ayyā ahimamsam̄ na paribhuñjeyyun ti. atha kho bhagavā Supassam̄ nāgarājāñam̄ dhammiyā kathāya sandassesi — la — padakkhiṇam̄ katvā pakkāmi. atha kho bhagavā etasmīm̄ nidāne

dhammikathaṁ katvā bhikkhū āmantesi: na bhikkhave ahimamsam paribhuñjitabbaṁ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||13|| tena kho pana samayena luddakā sīham hantvā māmsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam sīhamamsam denti. bhikkhū sīhamamsam paribhuñjitvā arañño viharanti, sīhā sīhamamsagandhena bhikkhū paripātentī. bhagavato etam atham ārocesum. na bhikkhave sīhamamsam paribhuñjitabbaṁ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana samayena luddakā vyaggham hantvā, dīpiṁ hantvā, accham hantvā, taraccham hantvā māmsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam taracchamamsam denti. bhikkhū taracchamamsam paribhuñjitvā arañño viharanti, taracchā taracchamamsagandhena bhikkhū paripātentī. bhagavato etam atham ārocesum. na bhikkhave taracchamamsam paribhuñjitabbaṁ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||15||**23**||

atha kho bhagavā Bārāṇasiyam yathābhīrantam vihāritvā yena Andhakavindam tena cārikam pakkāmi mahatā bhikkhusaṁghena saddhiṁ adḍhā telasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahum loṇam pi telam pi taṇḍulam pi khadaniyam pi sakātesu āropetvā buddha-pamukhassa bhikkhusaṁghassa piṭhitō-piṭhitō anubaddhā honti yadā paṭipāṭīm labhissāma tādā bhattam karissāmā 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikam caramāno yena Andhakavindam tad avasari. ||1|| atha kho atītarassa brāhmaṇassa paṭipāṭīm alabhan-tassa etad ahosi: atītāni kho me dve māsāni buddhapamukham bhikkhusaṁgham anubaddhassa yadā paṭipāṭīm labhissāmī tādā bhattam karissāmīti, na ca me paṭipāṭī labbhati, ahañ c' amhi ekako, buhu ca me gharāvāsattho hāyati. yam nūnāham bhattaggam olokeyyam, yam bhattaggo na addasam tam paṭiyādeyyan ti. atha kho so brāhmaṇo bhattaggam olokento dva nāddasa yāguñ ca madhugolakañ ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantaṁ Ānandam etad avoca: idhā me bho Ānanda paṭipāṭīm alabhan-tassa etad ahosi: atītāni kho

me dve māsāni buddhapamukham bhikkhusaṅgham anubaddhassa yadā patipātim labhissāmi tadā bhattam karissāmīti, na ca me paṭipāti labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsattho hāyati. yām nūnāham bhattaggam olokeyyam, yām bhattagge na addasam tam paṭiyādeyyan ti. so kho aham bho Ānanda bhattaggam olokento dve na addasam yāguñ ca madhugolakañ ca. sac' āham bho Ānanda paṭiyādeyyam yāguñ ca madhugolakañ ca, paṭigaṇheyya me bhavam Gotamo 'ti. tena hi brāhmaṇa bhagavantam pucchissāmīti. ||3|| atha kho āyasmā Ānando bhagavato etam attham ārocesi. tena h' Ānanda paṭiyādetu 'ti. tena hi brāhmaṇa paṭiyādehīti. atha kho so brāhmaṇo tassā rattiyā accayena pahūtam yāguñ ca madhugolakañ ca paṭiyādāpetvā bhagavato upanāmesi : paṭigaṇhātu me bhavam Gotamo yāguñ ca madhugolakañ cā 'ti. tena hi brāhmaṇa bhikkhūnam dehīti. bhikkhū kukkuccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhūnjathā 'ti. atha kho so brāhmaṇo buddhapamukham bhikkhusaṅgham pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantaṁ dhotahattham onītapattapāṇīm ekamantaṁ nisidi. ||4|| ekamantaṁ nisinnam kho tam brāhmaṇam bhagavā etad avoca : das' ime brāhmaṇa ānisamsū yāguyā, katame dasa. yagum dento āyum deti, vanṇam deti, sukham deti, balam deti, paṭibhānam deti, yāgu pītā khudam paṭihanati, pi-pāsam vinodeti, vātam anūlometi, vatthim sodheti, āmāvase-sam pāceti. ime kho brāhmaṇa dasānisamsā yāguyā 'ti. ||5||

yo sañnatānam paradattabhojinam kālena sakkaccaṁ dadāti
yāgum
das' assa ṭhanāni anuppavacchatī : āyuñ ca vanṇāñ ca
sukham balañ ca,
paṭibhānam assa upājayati tato, khudam pipāsañ ca vyapa-
neti vātam,
sodheti vatthim, pariṇāmeti bhattam. bhesajjam etañ
sugatena vanṇitam.
tasmā hi yāgum alam eva dātum niccam manussena
sukhaththikena
dibbāni vā patthayatā sukhāni manussascbhāgyataṁ icchatā
vā 'ti. ||6||

atha kho bhagavā tam brāhmaṇam imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi. atha kho bhagavā etasmīm nidañe dhammikathām katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguñ ca madhugolakañ cā 'ti ||7||**24**||

assosum kho manussā : bhagavatā kira yāgu anuññātā madhugolakañ cā 'ti. te kālass' eva bhojjayāgum paṭiyādenti madhugolakañ ca. bhikkhū kālass' eva bhojjayāguyā dhātā madhugolakena ca bhattagge na cittarūpam bhuñjanti. tena kho pana samayena aññatarena taruṇapasanenna mahāmatte-na svātanaya buddhapamukho bhikkhusamīgho nimantito hoti. atha kho tassa taruṇapasanassa mahāmattassa etad ahosi : yan nūnāham adūhatelasannam bhikkhusatānam adūhatelasāni maṇsapātisatāni paṭiyādeyyam ekamekassa bhikkhuno ekamekañ maṇsapātīm upanāmeyyan ti. ||1|| atha kho so taruṇapanno mahāmatto tassā ratti� accayena paṇītam kliḍaniyam bhojaniyam paṭiyādāpetvā adūhatelasāni ca maṇsapātisatāni bhagavato kālam ārocāpesi : kālo bhante, nīṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram adāya yena tassa taruṇapasanassa mahāmattassa nivesanam te ' upasamkami, upasamkamitvā paññatte āsane nisīdi saddhiñ bhikkhusamīghena. ||2|| atha kho so taruṇapanno mahāmatto bhattagge bhikkhū parivisati. bhikkhū evam āhamsu : thokam āvuso dehi thokam āvuso dehīti. mā kho tumhe bhante ayam taruṇapanno mahāmatto 'ti thokam-thokam paṭigāñhatha. bahum me khādaniyam bhojaniyam patiyattam adūhatelasāni ca maṇsapātisatāni, ekamekassa bhikkhuno ekamekañ maṇsapātīm upanāmēssāmīti. paṭigāñhatha bhante yāvadatthan ti. na kho mayam āvuso etamkārañā thokam-thokam paṭigāñhāma, api ca mayam kālass' eva bhojjayāguyā dhātā madhugolakena ca, tena mayam thokam-thokam paṭigāñhāmā 'ti. ||3|| atha kho so taruṇapanno mahāmatto ujjhāyati khīyati vipāceti : katham hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhuñjissanti, na cāhañ na paṭibalo yāvadattham dātun ti kupito anattamano āsādanāpekkho bhikkhūnam patte pūrente agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapanno mahāmatto buddhapamukham bhikkhusamīgham pa-

nîtena khâdaniyena bhojaniyena sahatthâ santappetvâ sampavâretvâ bhagavantam bhuttâvîm onitapattapânîm ekamantam nisîdi. ekamantam nisinnam kho taruñapasannam mahâmattam bhagavâ dhammiyâ kathâya sandassetvâ samâdapetvâ samuttejetvâ sampahamsetvâ uṭṭhâyâsanâ pakkâmi. ||4|| atha kho tassa taruñapasannassa mahâmattassa acirapakkantassa bhagavato ahud eva kukkuccam alu vippatisâro: alâbhâ vata me, na vata me lâbhâ, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano âsâdanâpekkho bhikkhûnam patte pûrento agamâsiñ bhuñjatha vâ haratha vâ 'ti. kim nu kho mayâ bahum pasûtam puññam vâ apuññam vâ 'ti. atha kho so taruñapasanno mahâmatto yena bhagavâ ton' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi. ekamantam nisinno kho so taruñapasanno mahâmatto bhagavantam etad avoca: idha mayham bhante acirapakkantassa bhagavato ahud eva kukkuccam alu vippatisâro: alâbhâ vata me, na 'vata me lâbhâ, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano âsâdanâpekkho bhikkhûnam patte pûrento agamâsiñ bhuñjatha vâ haratha vâ 'ti. kim nu kho mayâ bahum pasûtam puññam va apuññam vâ 'ti. kim nu kho mayâ bhante bahum pasûtam puññam vâ apuññam vâ 'ti. ||5|| yadaggena tayâ âvuso svâtanâya buddhapamukho bhikkhusamgho nimantito, tadaggena te bahum puññam pasûtam, yadaggena te ekañekena bhikkhunâ ekamekañ sittam patigahitañ, tadaggena te bahum puññam pasûtam, saggâ te âraddhâ 'ti. atha kho so taruñapasanno mahâmatto lâbhâ kira me, suladdham kira me, bahum kira mayâ puññam pasûtañ, saggâ kira me âraddhâ 'ti hatthîc udaggo uṭṭhâyâsanâ bhagavantam abhivâdetvâ padakkhiñam katvâ pakkâmi. ||6|| atha kho bhagavâ etasmim nidâne etasmim pakarañe bhikkhusamgham sannipâtâpetvâ bhikkhû patipuechi: saccam kira bhikkhave bhikkhû aññatrat nimantitâ aññass bhojjayâgum paribhuñjantîti. saccam bhagavâ vigarahi buddho bhagavâ: katham hi nâma te bhikkhave moghapurisâ aññatrat nimantitâ aññassa bhojjayâgum paribhuñjissanti. n' etañ bhikkhave appasannânam vâ pâsâdâya. vigarahitvâ dhammadikatham katvâ bhikkhû âmantete

si: na bhikkhave aññatratā nimantitena aññāssa bhojjayāgu paribhuñjitabbā. yo paribhuñjeyya, yathādhammo kāretabbo 'ti. ||7||**25**||

atha kho bhagavā Andhakavinde yathābhīrantam viharitvā yena Rājagahām tena cārikām pakkāmi mahatā bhikkhusaṅghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena Belatthī Kaccāno Rājagahā Andhakavindam addhānamaggapatipanno hoti pañcamatthehi sakaṭasatehi sabbh' eva guṇakumbhapūrehi. addasa kho bhagavā Belatthīm Kaccānam dūrato 'va ḡacchantam, disvāna maggā okkamma aññatarasmiñ rukkhamūle nisidi. ||1|| atha kho Belatthī Kaccāno yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantanam atthāsi. ekamantanam thito kho Belatthī Kaccāno bhagavantam etad avoca: icchām' aham bhante ekamekassa bhikkhuno ekamekaṁ guṇakumbham dātun ti. tena hi tvam Kaccāna ekaṁ yeva guṇakumbhaṁ āharā 'ti. evam bhante 'ti kho Belatthī Kaccāno bhagavato paṭisūṇitvā ekam yeva guṇakumbham ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: āhaṭo bhante guṇakumbho, kathāham bhante patipajjāmīti. tena hi tvam Kaccāna bhikkhūnam guṇam dehitī. ||2|| evam bhante 'ti kho Belatthī Kaccāno bhagavato paṭisūṇitvā bhikkhūnam guṇam datvā bhagavantam etad avoca: dinno bhante bhikkhūnam guļo bahu cāyam guļo avasiṭṭho, kathāham bhante patipajjāmīti. tena hi tvam Kaccāna bhikkhūnam guṇam yāvadattham dehitī. evam bhante 'ti kho Belatthī Kaccāno bhagavato paṭisūṇitvā bhikkhūnam guṇam yāvadattham datvā bhagavantam etad avoca: dinno bhante bhikkhūnam guļo yāvadattho bahu cāyam guļo avasiṭṭho, kathāham bhante patipajjāmīti. tena hi tvam Kaccāna bhikkhū guļehi santappēhitī. evam bhante 'ti kho Belatthī Kaccāno bhagavato paṭisūṇitvā bhikkhū guļehi santappesi. ekacce bhikkhū patte pi pūresum parissāvanāni pi thavikāyo pi pūresum. ||3|| atha kho Belatthī Kaccāno bhikkhū guļehi santappetvā bhagavantam etad avoca: santappitā bhante bhikkhū guļehi bahu cāyam guļo avasiṭṭho, kathāham bhante patipajjāmīti. tena

hi tvam Kaccāna vighāsādānam gulam dehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisūṇitvā vighāsādānam gulam datvā bhagavantam etad avoca: dinno bhante vighāsādānam gulo bahu cāyām gulo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna vighāsādānam yāvadattham gulam dehīti. ||4|| evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisūṇitvā vighāsādānam yāvadattham gulam datvā bhagavantam etad avoca: dinno bhante vighāsādānam gulo yāvadattho bahu cāyām gulo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna vighāsāde gulchi santappchīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisūṇitvā vighāsāde gulchi santappcesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresum pitakāni pi ucchaṅge pi pūresum. ||5|| atha kho Belattho Kaccāno vighāsāde gulchi santappetvā bhagavantam etad avoca: santapitā bhante vighāsādā gulchi bahu cāyām gulo avasiṭṭho, kathāham bhante paṭipajjāmīti. nāham tam Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrahmāṇiyā pajāya sadevamanussāya yassa so gulo paribhutto sammā pariṇāmam gaccheyya aññatrat tathāgatassa vā tathāgatasāvakassa vā. tena hi tvam Kaccāna tam gulam appaharite vā chaḍdehi appānake vā udake opilāpehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisūṇitvā tam gulam appānake udake opilāpesi. ||6|| atha kho so gulo udake pakkhitto cicciṭṭayati ciṭṭicittayati samdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasaŋ santatto udake pakkhitto cicciṭṭayati ciṭṭicittayati samdhūpāyati sampadhūpāyati, evam eva so gulo udako pakkhitto cicciṭṭayati ciṭṭicittayati samdhūpāyati sampadhūpāyati. atha kho Belattho Kaccāno sampivgo lomahaṭṭhajāto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||7|| ekamantam nisinnassa kho Belatthassa Kaccānasse bhagavā anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggukatlamp kāmānam adinavam okāram samkilesam nekkhamme anisamsam pakāsesi. yadā bhagavā aññāsi Belattham Kaccānam kallacittam muducittam vinivaraṇacittam udaggacittam pasannacittam, atha yā buddhānam sāmukkam-sikā dhammadesañ tam pakāsesi — la — evam eva Bela-

tthassa Kaccānassa tasmin yeva āsane virajam vītamalam dhammacakkhum udapādi yan kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||8|| atha kho Belatṭho Kaccāno diṭṭhadhammo pattadhammo vīditadhammo pariyo-gālhadhammo tīṇaviciκiccho vigatakathampatho vesārajjapatto aparappacayo satthu sāsane bhagavantam etad avoca: abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitatm vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam mām bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatan ti. ||9|| **26** ||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Rājagahe gulo ussanno hoti. bhikkhū gilānass' eva bhagavatā gulo anuññāto no agilānassā 'ti kukkuccāyantā gulam na bhuñjanti. bhagavato etam attham āroccum. anujānāmi bhikkhave gilānassa gulam, agilānassa gulodakan ti. ||1|| **27** ||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Pāṭaligāmo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelaschi bhikkhusatchi. atha kho bhagavā anupubbena cārikam caramāno yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmam anuppattō 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasamkamīnsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimśu, ekamantam nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamcesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejītā sampahamṣitā bhagavantam etad avocum: adhivāsetu no bhante bhagavā āvasathāgāram saddhim bhikkhusamghenū 'ti. adhivāsesi bhagavā tuñhibhāvena. atha kho Pāṭaligāmikā upāsakā bhagavāt adhivāsanam vīditvā utṭhāyanā bhagavantam abhivādetvā

padakkhinam katvā yena āvasathāgāram ten' upasamkamim-
su, upasamkamitvā sabbasantharīm santhataṁ āvasathāgāram
santharityā āsanāni paññāpetvā udakamaṇikam patiṭṭhāpetvā
telapadīpaṁ āropetvā yena bhagavā ten' upasamkamim-
su, upasamkamitvā bhagavantam abhivādetvā ekamantam
atṭhamisū. ||2|| ekamantam thitā kho Pāṭaligāmikā upāsakā
bhagavantam etad avocum: sabbasantharīm santhataṁ bhante
āvasathāgāram, āsanāni paññattāni, udakamaṇiko patiṭṭhāpi-
to, telapadīpo āropito, yassa dāni bhante bhagavā kālam
maññatāti. atha kho bhagavā pubbañhasamayaṁ nivāsetvā
pattacivaram adāya saddhim bhikkhusaṁghena yena āvasa-
thāgāram ten' upasamkamī, upasamkamitvā pāde pakkhā-
letvā āvasathāgāram pavisitvā majjhimaṇi thambhaṇi nissāya
puratthimābhimukho nisidi. bhikkhusaṁgho pi kho pāde
pakkhāletvā āvasathāgāram pavisitvā pacchimam bhittim
nissāya puratthimābhimukho nisidi bhagavantam yeva pura-
kkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā
āvasathāgāram pavisitvā puratthimam bhittim nissāya pa-
cchimābhimukhā nisidiṁsu bhagavantam yeva purakkha-
tvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc'
ime gahapatayo adīnavā dussilassa sīlavipattiyyā. katanie
pañca. idha gahapatayo dussilo sīlavipanno pamādādhikara-
ṇam mahatiṁ bhogajāniṁ nigacchati, ayam pañhamo adīnavo
dussilassa sīlavipattiyyā. puna ca param gahapatayo dussi-
lassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayam
dutiyo adīnavo dussilassa sīlavipattiyyā. puna ca param gu-
hapatayo dussilo sīlavipanno yaññāñā eva parisam upasamka-
mati yadi khattiyanparisan yadi brāhmaṇaparisan yadi gaha-
patiparisan yadi samanparisan avisārādo upasamkamati
mañkubhuto, ayam tatiyo adīnavo dussilassa sīlavipattiyyā.
puna ca param gahapatayo dussilo sīlavipanno sammūlho
kālam karoti, ayam catuttho adīnavo dussilassa sīlavipattiyyā.
puna ca param gahapatayo dussilo sīlavipanno kāyassa bhedā
param marañā apāyam duggatim vinipātam nirayam upa-
pajjati, ayam pañcamo adīnavo dussilassa sīlavipattiyyā. ime
kho gahapatayo pañca adīnavā dussilassa sīlavipattiyyā. ||4||

pañc' ime gahapatayo ānisamsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādādhikaraṇam mahantam bhogakkhandham adhigacchati, ayam pāthamo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavato sīlasampannassa kalyāno kittisaddo abbhuggacchati, ayam dutiyo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno yañ ñad eva parisam upasamkamati yadi khattiyaparisañ yadi brāhmaṇaparisam yadi gahapatiparisañ yadi samaṇaparisañ visārado upasamkamati amañkubhūto, ayam tatiyo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno asammūlho kālam karoti, ayam catuttho ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno kāyassa bhedā param marañā sugatim saggam lokam upapajjati, ayam pañcamo ānisamso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisamṣā sīlavato sīlasampadāyā 'ti. ||5||

atha kho bhagavā Pāṭaligāmike upāsake bahud eva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahāñsetvā uyyojesi: abhikkantā kho gahapatayo ratti, yassa dāni kālam maññāthā 'ti. evam bhante 'ti kho Pāṭaligāmikā upāsakā bhagavato patisunītvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamīisu. ||6||

atha kho bhagavā acirapakkantesu Pāṭaligāmikesu upāsakesu sunīnāgāram pāvisi. tena kho pana samayena Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaṇam māpentī Vajjīnam patībhāhāya. addasa kho bhagavā rattiyā paccūsasamayam paccutṭhāya dibbena cakkhunā vi-suddhena atikkantamānusakena sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmīm padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum, yasmīm padese majjhimā devatā vatthūni parigaṇhanti, majjhimānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum, yasmīm padese nīcā devatā vatthūni parigaṇhanti, nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum. ||7|| atha kho bhagavā āyasmantam Ānandañāmāntesi: ke nu kho te Ānanda Pāṭaligāme nagaram māpentīti. Sunidhavassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam paṭibāhāyā 'ti. seyyathāpi Ānanda devchi Tāvatiṃsehi saddhiṃ mantetvā evam eva kho Ānanda Sunidhvassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam paṭibāhāya. idhāhaṃ Ānanda ratti�ā paccūsasamayam pacceutthāya addasam dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo . . . nicānaṃ tattha rājūnam rājamuhāmattānam cittāni namanti nivesanāni māpetum. yāvatā Ānanda ariyam āyatanaṃ yāvatā vanippatho idam agganagaram bhavissati Pāṭaliputtam puṭabhedanām. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhvassakārā Magadhamahāmattā yena bhagavā ten' upasamkamīnsu, upasamkamitvā bhagavatā saddhiṃ sammodīnsu, sammodanīyam katham sāraṇīyam vitsāretvā ekamantam aṭṭhamsu, ekamantam thitā kho Sunidhvassakārā Magadhamahāmattā bhagavantam etad avocūm : adhivāsetu no bhavaṃ Gotamo ajjatanāya bhattam saddhiṃ bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Sunidhvassakārā Magadhamahāmattā bhagavato adhivāsanām viditvā pakkamīnsu. ||9|| atha kho Sunidhvassakārā Magadhamahāmattā pañītaṃ khādaniyam bhojaniyam patiyādāpetvā bhagavato kālam ārocāpesum : kālo bho Gotama, niṭṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā paccatīvaram ādāya yena Sunidhvassakārānam Magadhamahāmattānam parivesanā ten' upasamkamī, upasamkamitvā pañīiatte āsane nisīdi saddhiṃ bhikkhusamghena. atha kho Sunidhvassakārā Magadhamahāmati à buddhapamukham bhikkhusamgham pañītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāviṃ onītapattapāniṃ ekamantam nisīdiṃsu, ekamantam nisinne kho Sunidhvassakārā Magadhamahāmatte bhagavā imāhi gāhāhi anumodi : ||10||

- yasmīm padese kappeti vāsam panditajātiyo,
- sīlavantettha bhojetvā saññate brahmacariye |
- yā tattha devatā āsum tāsam dakkhiṇam ādise,
- tā pūjijā pūjayanti, mānitā mānayanti naṃ,|

tato nam anukampanti mātā puttam va orasam.
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhvassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā utthāyāsanā pakkāmi. ||11|| tena kho pana samayena Sunidhvassakārā Magadhamahāmattā bhagavantam piṭhitō piṭhitō anubaddhā honti, yen' ajja sa-māno Gotamo dvārena nikkhmissati tam Gotamadvāram nāma bhavissati, yena titthena Gaṅgām nadīm uttarissati tam Gotamatittham nāma bhavissatīti. atha kho bhagavā yena dvārena nikkhomi tam Gotamadvāram nāma ahosi. atha kho bhagavā yena Gaṅgā nadī ten' upasamkami. tena kho pana samayena Gaṅgā nadī pūrā hoti samatitthikā kākapeyyā. manussā aññe nāvam pariyesanti aññe ulumpam pariyesanti aññe kullaṁ bandhanti orā pāram gantukāmā. ||12|| addasa kho bhagavā te manusse aññe nāvam pariye-sante aññe ulumpam pariyesante aññe kullaṁ bandhante orā pāram gantukāme, disvāna scyyathāpi nāma balavā puriso sammīñjitatām vā bāhaṁ pasāreyya pasāritatām vā bāhaṁ sammīñjeyya, evam eva Gaṅgāya nadiyā orimatīre antarahito pārimatīre pacceutthāsi saddhiṁ bhikkhusaṅghena. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

ye taranti aṇṇavam saram setum kātvāna vissajja pallalāni,
kullam hi janō bandhati, tiṇṇā medhāvino janā'ti. ||13|| 28 ||

atho kho bhagavā yena Kotigāmo ten' upasamkami. tatra sudam bhagavā Kotigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnam bhikkhave Ariyasaccānam an-anubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. katamesam catunnam. dukkhassa bhikkhave Ariyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. dukkhasamudayassa Ari-yasaccassa, dukkhanirodhassa Ariyasaccassa, dukkhanirodha-gāminipatiḍāariyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. ||1|| tayidam bhikkhave dukkham Ari-

saccam anubuddham paṭividdham, dukkhasamudayam ariyasaccam anubuddham paṭividdham, dukkhanirodham ariyasaccam anubuddham paṭividdham, dukkhanirodhagāminī paṭipadā ariyasaccam anubuddham paṭividdham, uccinnā bhavatañhā, khīṇā bhavanetti, n' atthi dāni punabbhavo 'ti.

catunnam ariyasaccānam yathābhūtam adassanā
samsitam dīgham addhānam tāsu-tāsv eva jātisu.|
tāni etāni diṭṭhāni, bhavanetti samūhatā,
uccinnām mūlam dukkhassa, n' atthi dāni punabbhavo
'ti. ||2||**29**

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigā-
māṇ anuppatto 'ti. atha kho Ambapālī gaṇikā bhadrāni
-bhadrāni yānāni yojāpetvā bhadrāṇ yānāṇ abhirūhitvā
bhadrehi-bhadrehi yānehi Vesāliyā niyyāsi bhagavantam
dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā
paccorohitvā pattikā 'va yena bhagavā ten' upasam̄kami,
upasam̄kamitvā bhagavantam abhivādetvā ekamantam nisidi.
||1|| ekamantam nisinnam kho Ambapālim gaṇikam bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi
sampaham̄sesi. atha kho Ambapālī gaṇikā bhagavatā dham-
mīyā kathāya sandassitā samādapitā samuttejitatā sampaham̄sitā bhagavantam etad avoca: adhivāsetu me bhante
bhagavā svātanāya bhaṭṭam saddhiṃ bhikkhusaṃghenā 'ti.
adhivāsesi bhagavā tuṇḍibhāvena. atha kho Ambapālī gaṇikā
bhagavato adhivāsanam viditvā utṭhāyāsanā bhagavantam
abhivādetvā padakkhinam katvā pakkāmi. ||2|| assosum kho
Vesālikā Licchavī: bhagavā kira Koṭigāmāṇ anuppatto
'ti. atha kho Vesālikā Licchavī bhadrāni-bhadrāni yānāni
yojāpetvā bhadrāṇ-bhadrāṇ yānāṇ abhirūhitvā bhadrehi
-bhadrehi yānehi Vesāliyā niyyāsun bhagavantam dassanāya.
apekkacce Licchavī nīlā honti nīlavāṇṇā nīlavatthā nīlālam-
kārā, apekkacce Licchavī pītā honti pītavāṇṇā pītavatthā pī-
tālamkārā, apekkacce Licchavī lohitakā honti lohitavaṇṇā
lohitavatthā lohitālamkārā, apekkacce Licchavī odātā honti
odātavaṇṇā odātavatthā odātālamkārā. atha kho Ambapālī
gaṇikā daharānam-daharānam Licchavīnam īsāya īsam yuge-
na yugam cakkrena cakkam akkhena akkham paṭivattesi. ||3||

atha kho te Licchavī Ambapāliṁ gaṇikam etad avocum :
 kissa je Ambapāli daharānam-daharānam Licchavīnam isāya
 īsam yugena yugam cakkrena cakkam akkhena akkham
 pativat̄tesitī. tathā hi pana mayā ayyaputtā svātanāya
 buddhapamukho bhikkhusamgho nimantito 'ti. dehi je
 Ambapāli amhākam etam bhattam satasahassenā 'ti. sace pi
 ayyaputtā Vesalīm sāhāram dajjeyyātha, n' eva dajjāham
 tam bhattan ti. atha kho te Licchavī aṅgulī pothesum :
 jit' amhā vata bho ambakāya, parājit' amhā vata bho
 ambakāyā 'ti. ||4|| atha kho te Licchavī yena bhagavā
 ten' upasam̄kamim̄su. addasa kho bhagavā te Licchavī dū-
 rato 'va āgacchante, disvāna bhikkhū āmantesi: yehi bli-
 kkhave bhikkhūhi devā Tāvatīmā adit̄thapubbā, oloketha
 bhikkhave Licchaviparisam̄ apaloketha bhikkhave Licchavi-
 parisam̄ upasam̄haratha bhikkhave Licchaviparisam̄ Tāvatīm-
 saparisan ti. atha kho te Licchavī yāvatikā yānassa bhūmi
 yānenā gantvā yānā paccorohitvā pattikā 'va yena bhagavā
 ten' upasam̄kamim̄su, upasam̄kamitvā bhagavantam abhivā-
 detvā ekamantam niśidiṁsu. ekamantam nisinne kho te
 Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi
 samuttejesi sampahampesi. atha kho 'o Licchavī bhagavatā
 dhammiyā kathāya sandassitā samādapitā samuttejītā sampa-
 ham̄sitā bhagavantam etad avocum : adhivāsetu no bhante
 bhagavā svātanāya bhattam saddhiṁ bhikkhusamghenā 'ti.
 adhivuttho 'mhi Licchavī svātanāya Ambapāliyā gaṇikāya
 bhattan ti. atha kho te Licchavī aṅgulī pothesum : jit'
 amhā vata kho ambakāya, parājit' amhā vata bho ambakāyā
 'ti. atha kho te Licchavī bhagavato bhāsītam abhinanditvā
 anumoditvā utthāyāsanā bhagavantam abhivādetvā padakkhi-
 ñam̄ katvā pakkamim̄su. ||5|| atha kho bhagavā Kotigāme
 yathābhīrantam viharitvā yena Nātikā ten' upasam̄kami.
 tatra sudañam bhagavā Nātike viharati Giñjakāvasathe.
 atha kho Ambapāli gaṇikā tassā rattiyā accayena sake ārāme
 paññitam̄ khādaniyam̄ bhojaniyam̄ pañiyādāpetvā bhagavato
 kālam̄ ārocāpesi: kālo bhante, niññhitam̄ bhattan ti. atha
 kho bhagavā pubbañhasamayam̄ nivāsetvā pattacīvaram ādā-
 ya yena Ambapāliyā gaṇikāya parivesanā ten' upasam̄kami,
 upasam̄kamitvā paññatte āsane niśidi saddhīm bhikkhu-

saṅghena. atha kho Ambapālī gaṇikā buddhapamukham bhikkhusaṅgham paññitena khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantam bhuttāviñ onī-tapattapānim ekamantam nisidi. ekamantam nisinnā kho Ambapālī gaṇikā bhagavantam etad avoca: imāham bhante Ambapāli vanam buddhapamukhassa bhikkhusaṅghassa dammīti. paṭiggaheśi bhagavā ārāmaṇ. atha kho bhagavā Ambapālim gaṇikam dhammiyā kathāya sandassetvā . . . sampahamsetvā uṭṭhayāsanā yena Mahāvanam ten' upasampkami. tatra sudam bhagavā Vesāliyam viharati Mahāvane Kūṭagārasālāyam. ||6||**30**||

Licchavibhāṇavāram niṭṭhitam.

Tena kho pana samayena abhiññātā-abhiññātā Licchavī santhāgāre sannisinna sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. Tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassam parisāyam nisinno hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayam kho so bhagavā araham sammāsbuddho bhavissati, tathā h'ime abhiññātā-abhiññātā Licchavī santhāgāre sannisinna sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. Yam nūnāham tam bhagavantam dassanāya upasampkameyyam arahantam sammāsbuddhan ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātāputto ten' upasampkami, upasampkamitvā nigaṇṭham Nātāputtam etad avoca: icchām' aham bhante samanam Gotamam dassanāya upasampkamitun ti. Kim pana tvam Sīha kiriyavādo samāno akiriyavādam samanam Gotamam dassanāya upasampkamissasi. samano hi Sīha Gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vineti. atha kho Sīhassa senāpatissa yo ahosi gamikālhisampkhāro bhagavantam dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavī santhāgāre sannisinna sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayam . . . sammāsbuddhan ti. dutiyam pi kho Sīho senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sīhassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññatā . . . vanṇam bhāsanti. tatiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayam . . . samghassa vanṇam bhāsanti. kiṃ hi me karissanti nigaṇṭhā apalokitā vā an-apalokitā vā. yaṃ nūnāham anapaloketvā 'va nigaṇṭhe tam bhagavantam dassanāya upasamkameyyam arahantam sammā-sambuddhan ti. ||3|| atha kho Sīho senāpati pañcāhi rathasatehi divādivassa Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasamkami, upasamka-mitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Sīho senāpati bhagavantam etad avoca: sutam̄ metam̄ bhante: akiriyavādo samaṇo Gotamo, akiriyāya dhammam̄ deseti tena ca sāvake vinetiti. yo te bhante evam āhamsu: akiriyavādo samaṇo Gotamo, akiriyāya dhammam̄ deseti tena ca sāvake vinetiti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammam̄ vyākaronti. na ca koci saha-dhammiko vādānuvādo gārayhatthānam̄ āgacchati, anabbhā-kkhātukāmā hi mayam̄ bhante bhagavāntan ti. ||4||

atthi Sīha pariyāyo yena mām̄ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammam̄ deseti tena ca sāvake vinetiti. atthi Sīha pariyāyo yena mām̄ pariyāyena sammā vadamāno vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetiti. atthi Sīha pariyāyo yena mām̄ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetiti. atthi Sīha pariyāyo yena mām̄ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetiti. atthi Sīha pariyāyo yena mām̄ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetiti. atthi Sīha pariyāyo yena mām̄ . . . vadeyya: tapassi samaṇo Gotamo, tapassitāya . . . vinetiti. atthi Sīha pariyāyo yena mām̄ . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetiti. atthi Sīha pariyāyo yena mām̄ . . . vadeyya: assattho samaṇo Gotamo, assāsāya . . . vinetiti. ||5|| kata-mo ca Sīha pariyāyo yena mām̄ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammam̄

deseti tena ca sāvake vinetiti. aham hi Sīha akiriyaṁ vadā-
mi kāyaduccaritassa vaciduccaritassa manoduccaritassa ane-
kavihitānam pāpakānaṁ akusalānaṁ dhammānaṁ akiriyaṁ
vadāmi. ayam kho Sīha pariyāyo yena mām . . . vadeyya:
akiriyavādo samaṇo Gotamo, akiriyāya . . . vinetiti. kata-
mo ca Sīha pariyāyo yena mām . . . vadeyya: kiriyavādo
samaṇo Gotamo, kiriyāya . . . vinetiti. aham hi Sīha kiri-
yaṁ vadāmi kāyasucaritassa vacisucaritassa manosucaritassa
anekavihitānam kuslānaṁ dhammānaṁ kiriyām vadāmi.
ayam kho Sīha pariyāyo yena mām . . . vadeyya: kiriyavā-
do samaṇo Gotamo, kiriyāya . . . vinetiti. ||6|| katamo ca
Sīha pariyāyo yena mām . . . vadeyya: ucchedavādo sama-
ṇo Gotamo, ucchedāya . . . vinetiti. aham hi Sīha ucche-
dam vadāmi rāgassa dosassa mohassa anekavihitānam pāpa-
kānaṁ akusalānaṁ dhammānaṁ ucchedam vadāmi. ayam
kho Sīha pariyāyo yena mām . . . vadeyya: ucchedavādo
samaṇo Gotamo, ucchedāya . . . vinetiti. katamo ca Sīha
pariyāyo yena mām . . . vadeyya: jegucchī samaṇo Gotamo,
jegucchitāya . . . vinetiti. aham hi Sīha jigucchāmi kāya-
duccaritenā vaciduccaritenā manoduccaritenā anekavihitānam
pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā jegucchitā-
ya dhammānaṁ desemi. ayam kho Sīha pariyāyo yena mām
. . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . .
vinetiti. ||7|| katamo ca Sīha pariyāyo yena mām . . . va-
deyya: venayiko samaṇo Gotamo, vinayāya . . . vinetiti.
aham hi Sīha vinayāya dhammānaṁ desemi rāgassa dosassa mo-
hassa anekavihitānam pāpakānaṁ akusalānaṁ dhammānaṁ
vinayāya dhammānaṁ desemi. ayam kho Sīha pariyāyo yena
mām . . . vadeyya: venayiko samaṇo Gotamo, vinayāya
. . . vinetiti. katamo ca Sīha pariyāyo yena mām . . . va-
deyya: tapassi samaṇo Gotamo, tapassitāya . . . vinetiti.
tapanīy' aham Sīha pāpake akusale dhamme vadāmi kāya-
duccaritam vaciduccaritam manoduccaritam. yassa kho Sīha
tapanīyā pāpakkā akusalā dhammā pahinā ucchinnaṁulā tā-
lā vatthukatā anabhbāvam katā āyatim anuppādadhammā tam
aham tapassiti vadāmi. tathāgatassa kho Sīha tapanīyā pā-
pakkā akusalā dhammā . . . anuppādadhammā. ayam kho
Sīha pariyāyo yena mām . . . vadeyya: tapassi samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Sīha pariyāyo yena mām . . . vadeyya : apagabbho samāno Gotamo, apagabbhatāya . . . vinetīti. yassa kho Sīha āyatim gabbhaseyyā punabbhavābhinibbatti pahīnā uechinnamūlā tālā vattthukatā anabhāvam katā āyatim anuppādadhammā, tam aham apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim gabbhaseyyā . . . anuppādadhammā. ayam kho Sīha pariyāyo yena mām . . . vadeyya : apagabbho samāno Gotamo, apagabbhatāya . . . vinetīti. katamo ca Sīha pariyāyo yena mām . . . vadeyya : assattho samāno Gotamo, assāsāya . . . vinetīti. aham hi Sīha assattho paramena assāsāya ca dhammam desemi tena ca sāvake vinemi. ayam kho Sīha pariyāyo yena mām . . . vadeyya : assattho samāno Gotamo, assāsāya dhammam deseti tena ca sāvake vineitīti. ||9|| evam vutte Sīho senāpati bhagavantam etad avoca : abhikkantam bhante — la — upāsakam mām bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatan ti. anuvijjakāram kho Sīha karohi, anuvijjakāro tumhādisānam nātamanussānam sādhu hotīti. iminā p' āham bhante bhagavato bhiyyosomattāya attamano abhiraddho yam mam bhagavā evam āha : anuvijjakāram kho Sīha karohi, anuvijjakāro tūhādisānam nātamanussānam sādhu hotīti. mamañ hi bhante aññatitthiyā sāvakam labhitvā kevalakappam Vesalīñ patikam parihareyyum Sīho amhākam senāpati sāvakattam upagato 'ti. atha ca pana mām bhagavā evam āha : anuvijjakāram kho Sīha karohi, anuvijjakāro tumhādisānam nātamanussānam sādhu hotīti. es' āham bhante dutiyam pi bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusaṅghañ ca, upāsakam mām bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatan ti. ||10|| dīgharattam kho te Sīha nigañṭhānam opānabhūtam kulañ yena nesam upagatānam pindapātam dātabbam maññeyyāsīti. iminā p' āham bhante bhagavato bhiyyosomattāya attamano abhiraddho yam mām bhagavā evam āha : dīgharattam kho te Sīha nigañṭhānam opānabhūtam kulañ yena nesam upagatānam pindapātam dātabbam maññeyyāsīti. sutam metam bhante : samāno Gotamo evam āha : mayham eva dānam dātabbam, na aññesañ dānam dātabbam, mayham eva sāvakānam dānam dātabbam, na aññesañ sāvakānam dānam dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam
 dinnam mahapphalam, mayham eva sāvakānam dinnam ma-
 happhalam, na aññesam sāvakānam dinnam mahapphalan ti.
 atha ca pana mām bhagavā niganthesu pi dāne samādapeti.
 api ca bhante mayam ettha kālam jānissāma. es' āham
 bhante tatiyam pi bhagavantam saraṇam gacchāmi . . . sa-
 raṇam gatan ti. ||11|| atha kho bhagavā Sihassa senāpatissa
 anupubbikatham kathesi seyyath' idam: dānakatham — la —
 aparappaccayo satthu sāsane bhagavantam etad avoca :
 adhivāsetu me bhante bhagavā svātanāya bhattam sa-
 ddhim bhikkhusaṅghenā 'ti. adhivāsesi bhagavā tuṇhibhā-
 vena. atha kho Sīho senāpati bhagavato adhivāsanam vi-
 ditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam
 katvā pakkāmi. atha kho Sīho senāpati aññataraṇam purisaṇ
 āṇāpesi : gaccha bhaṇe pavattamaṇsam jānāhīti. atha kho
 Sīho senāpati tassā rattiya accayena pañitaṇam khādaniyam
 bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo
 bhante, niṭhitam bhattan ti. atha kho bhagavā pubbaṇha-
 samayaṇ nivāsetvā pattacivaram ādāya yena Sihassa senāpa-
 tissa nivesanam ten' upasamkami, upasamkamitvā paññatte
 āsane niśidi saddhim bhikkhusaṅghena. ||12|| tena kho
 pana samayena sambahulā niganthā Vesāliyan rathiyan
 rathiyan siṅghātakena siṅghātakam bāhā paggayha kandanti:
 ajja Sīhena senāpatinā thullam pasum vadhitvā sama-
 ṇassa Gotamassa bhattam kataṇ, tam samoṇ Gotamo jānaṇ
 uddissakataṇ māmsam paribhuñjati paṭicacakamman ti. atha
 kho aññataro puriso yena Sīho senāpati ten' upasakam-
 mi, upasamkamitvā Sihassa senāpatissa upakaṇṇake ārocesi :
 yagghe bhante jāneyyāsi, eṭe sambahulā niganthā Vesāliyan
 rathiyan rathiyan siṅghātakena siṅghātakam bāhā paggay-
 ha kandanti: ajja . . . uddissakataṇ māmsam paribhuñjati
 paṭicacakamman ti. alam ayyo dīgharattam pi te āyasmantā
 avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā
 saṅghassa, na ca pana te āyasmantā jiranti tam bhagavantam
 asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca ma-
 yan jīvitahetu pi sañcicca pāṇam jīvitā voropeyyāmā 'ti.
 ||13|| atha kho Sīho senāpati buddhapemukham bhikkhu-
 saṅgham pañtena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvīm onītapatattapā-nim ekamantam niśdi, ekamantam niśinnaṃ kho Sīham senāpatim bhagavā dhammiyā kathāya sandassetvā . . . sampahamsetvā uṭṭhāyāsanā pakkāmi. atha kho bhagavā etasmīm nidāne dhammikathaṇ katvā bhikkhū āmantesi: na bhikkhave jānam uddissa kataṃ māṃsaṃ paribhuñjītabbam. yo paribhuñjeyya, āpatti dukkaṭassā. anujānāmi bhikkhave tikoti parisuddham macchamāṃsaṃ adittiham asutam aparisañkitan ti. ||14||**31**||

tena kho pana samayena Vesālī subhikkhā hoti susassā sulabhpinqdā sukarā uñchenā paggahena yāpetum. atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: yāni tāni mayā bhikkhūnaṃ anuññātāni dubbhikkhe dussasse dullabhpinqde anto vuttham anto pakkam sāmam pakkam uggahitapatiṭṭiggahitakam tato nihataṃ purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham, ajjāpi nu kho tāni bhikkhū paribhuñjantiti. atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito āyasmantaṃ Ānandaṃ āmantesi: yāni tāni Ānanda mayā bhikkhūnaṃ anuññātāni . . . paribhuñjantī; paribhuñjanti bhagavā 'ti. ||1|| atha kho bhagavā etasmīm nidāno etasmīm pakaraṇe dhammikatham katvā bhikkhū āmantesi: yāni tāni bhikkhave mayā bhikkhūnaṃ anuññātāni dubbhikkhe dussasse dullabhpinqde anto vuttham anto pakkam sāmam pakkam uggahitapatiṭṭiggahitakam tato nihataṃ purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham, tān' āham ajjatagge paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sāmam pakkam uggahitapatiṭṭiggahitakam paribhuñjītabbam. yo paribhuñjeyya, āpatti dukkaṭassā. na ca bhikkhave tato nihataṃ purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham bhuttāvinā pavāritena anatirittaṃ paribhuñjītabbam. yo paribhuñjeyya, yathādhammo kāratabbo 'ti. ||2||**32**||

tena kho pana samayena jānapadā manussā bahum loṇam pi telam pi tañḍulam pi khādaniyam pi sakātesu āropetvā bahāramakotṭhake sakāṭparivaṭṭam karitvā acchanti yadā paṭipātim labhissāma tadā bhattam karissāmā 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā
 Ānando ten' upasam̄kamīnsu, upasam̄kamitvā āyasmantam
 Ānandam etad avocum: idha bhante Ānanda bahum loṇam
 pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā
 tiṭṭhanti mahā ca megho uggato. katham nu kho bhante
 Ānanda patipajjitatban ti. atha kho āyasmā Ānando bhagava-
 to etam attham ārocesi. ||1|| tena h' Ānanda sam̄gho paccanti-
 mam vihāram kappiyabhūmīm sammannitvā tattha vāse-
 tu yam sam̄gho ākañkhati vihāram vā addhayogam vā pāsā-
 dam vā hammiyam vā guham vā. evañ ca pana bhikkhave
 sammannitabbo: vyattena bhikkhunā paṭibelena sam̄gho nā-
 petabbo: suñātu me bhante sam̄gho. yadi sam̄ghassa patta-
 kallam, sam̄gho itthannāmañ vihāram kappiyabhūmīm sam-
 manneyya. csāñ nātti. suñātu me bhante sam̄gho. sam̄gho
 itthannāmañ vihāram kappiyabhūmīm sammannati. yassā-
 yasmato khamati itthannāmassa vihārassa kappiyabhūmīy
 sammuti, so tuñh' assa, yassa na kkhamati, so bhāseyya.
 sammato sam̄ghena itthannāmo vihāro kappiyabhūmi. kha-
 mati sam̄ghassa, tasmā tuñhī, evam etam dhārayāmīti. ||2||
 tena kho pana samayena manussā tath' eva sammutiyā ka-
 ppiyabhūmīyā yāguyo pacanti bhattāni pacanti sūpāni sampā-
 denti mamsāni koṭṭenti katthāni phalenti. assosi kho bha-
 gavā rattiyyā paccūsasamayañ pacutthāyauccāsaddanā mahā-
 saddam kākoravasaddam, sutvāna āyasmantam Ānandam
 āmantesi: kiñ nu kho so Ānanda uccāsaddo mahāsaddo
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tath' eva
 sammutiyā kappiyabhūmīyā yāguyo pacanti bhattāni pacanti
 sūpāni sampādenti mamsāni koṭṭenti katthāni phalenti, so
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha
 kho bhagavā etasmīm niñdāne dhammikathām katvā bhikkhū
 āmantesi: na bhikkhave sammutī kappiyabhūmi pari-
 bhūñjitatbā. yo paribhūñjeyya, āpatti dukkaṭassa. anujā-
 nāmi bhikkhave tisso kappiyabhūmīyo ussāvanantikam
 gonisādikam ga..apatin ti. ||4|| tena kho pana samayena
 āyasmā Yasojo gilāno hoti, tass' attihāya bhesajjāni āhari-
 yyanti, tāni bhikkhū bahi tthapenti. ukkapindakāpi
 khādanti corāpi haranti. bhagavato etam attham ārocesum.
 anujānāmi bhikkhave sammutim kappiyabhūmīm pa-

ribhuñjituṁ. anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantikam̄ gonisādikam̄ gahapatiṁ sammu-
tin ti. ||5||**33**||

catuvīsatibhāṇavāram̄ niṭhitam̄.

tena kho pana samayena Bhaddiyanagare Menḍako
gahapati patīvasati, tassa evarūpo iddhānubhāvo hoti: sīsam̄
nahāyitvā dhaññāgāram̄ sammajjāpetvā bahidvāre 'va nisī-
dati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram̄ pū-
reti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ūneva
ālhakathālikam̄ upanisīditvā ekañ ca sūpavyañjanakam̄ dāsa-
kammakaraporisam̄ bhattena parivisati, na tāva tam̄ khīyati
yāva sâ na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti:
ekañ ūneva sahassatthavikam̄ gahetvā dāsakammakaraporisassa
chammāsikam̄ vetanam̄ deti, na tāva tam̄ khīyati yāv' assa
hatthagatā. ||1|| sunisāya evarūpo iddhānubhāvo hoti: ekañ
ūneva catudonikam̄ piṭakam̄ upanisīditvā dāsakammakaraporis-
sassa chammāsikam̄ bhattam̄ deti, na tāva tam̄ khīyati yāva sâ
na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena
nañgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho
rājā Māgadho Seniyo Bimbisāro: amhākam̄ kira vijite
Bhaddiyanagare Menḍako gahapati patīvasati, tassa evarūpo
iddhānubhāvo: sīsam̄ nahāyitvā dhaññāgāram̄ sammajjāpetvā
bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā
dhaññāgāram̄ pūreti. bhariyāya evarūpo iddhānubhāvo:
ekañ ūneva ālhakathālikam̄ upanisīditvā ekañ ca sūpavyañja-
nakam̄ dāsakammakaraporisam̄ bhattena parivisati, na tāva
tam̄ khīyati yāva sâ na vuṭṭhāti. puttassa evarūpo iddhānu-
bhāvo: ekañ ūneva sahassatthavikam̄ gahetvā dāsakammaka-
raporisassa chammāsikam̄ vetanam̄ deti, na tāva tam̄ khīyati
yāv' assa hatthagatā. ||3|| sunisāya evarūpo iddhānubhāvo:
ekañ ūneva catudonikam̄ piṭakam̄ upanisīditvā dāsakammaka-
raporisassa chammāsikam̄ bhattam̄ deti, na tāva tam̄ khīyati
yāva sâ na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena
nañgalena kasantassa satta sītāyo gacchantī. ||4|| atha kho
rājā Māgadho Seniyo Bimbisāro aññataram̄ sabbatthakam̄
mahāmattam̄ āmantesi: amhākam̄ kira bhaje vijite Bhaddi-
yanagare Menḍako gahapati patīvasati, tassa evarūpo iddhā-

nubhāvo : sīsam . . . satta sītāyo gacchanti, gaccha bhaṇe jānāhi, yathā mayā sāmāpi dīṭṭho evam tava dīṭṭho bhavissatīti. evam devā 'ti kho so mahāmatto rāñño Māgadhabba Seniyassa Bimbisārassa patisunītvā caturaṅginiyā senāya yena Bhaddiyam tena pāyāsi. ||5|| anupubbena yena Bhaddiyam yena Menḍako gahapati ten' upasamkami, upasamka-, mitvā Menḍakām gahapatim etad avoca : aham hi gahapati rāññā āṇatto : amhākam kira bhaṇe vijite . . . dīṭṭho bha-vissatīti. passāṇa te gahapati iddhānubhāvan ti. atha kho Menḍako gahapati sīsam nahāyitvā dhaññāgāram sammajjā-petvā bahidvāre nisīdi, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūresi. dīṭṭho to gahapati iddhānubhāvo, bhariyāya te iddhānubhāvam passissāmā 'ti. ||6|| atha kho Menḍako gahapati bhariyām āṇāpesi : tena hi caturaṅginiyā senām bhattena parivisāhīti. atha kho Menḍakassa gahapati-tissa bhariyā ekañ ūeva ālhakathālikam upanisīditvā ekañ ca sūpavyañjanakam caturaṅginiyā senām bhattena parivisi, na tāva tam khīyati yāva sā na vuṭṭhāti. dīṭṭho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvam pa-ssissāmā 'ti. ||7|| atha kho Menḍako gahapati puttam āṇāpe-si : tena hi tāta caturaṅginiyā senāya chammāsikam vetanam delīti. atha kho Menḍakassa gahapatissa putto ekañ ūeva sahassatthavikam gahetvā caturaṅginiyā senāya chammāsikam vetanam adāsi, na tāya tam khīyati yāv' assa hatthagatā. dīṭṭho te gahapati puttassa pi iddhānubhāvo, su-nisāya te iddhānubhāvam passissāmā 'ti. ||8|| atha kho Menḍako gahapati sunisām āṇāpesi : tena hi caturaṅginiyā senāya chammāsikam bhattam delīti. atha kho Menḍakassa gahapatissa sunisā ekañ ūeva catudonikam piṭakam upanisī-ditvā caturaṅginiyā senāya chammāsikam bhattam adāsi, na tāva tam khīyati yāva sā na vuṭṭhāti. dīṭṭho te gahapati su-nisāya pi iddhānubhāvo, dāsassa te iddhānubhāvam passissā-mā 'ti. mayham kho sāmi dāsassa iddhānubhāvo khette passitabbo 'ti. alam gahapati dīṭṭho te dāsassa pi iddhānu-bhāvo 'ti. atha kho so mahāmatto caturaṅginiyā senāya pu-nad eya Rājagaha m paccaṅgacchi, yena rājā Māgadho Seni-yo Bimbisāro ten' upasamkami, upasamkamitvā rāñño Māga-dhassa Seniyassa Bimbisārassa etam attham ārocesi. ||9||

atha kho bhagavā Vesāliyaṁ yathābhīrantam viharitvā
 yena Bhaddiyam tena cārikam pakkāmi mahatā bhikkhu-
 saṅghena saddhim adḍhatelasehi bhikkhusatehi. atha kho
 bhagavā anupubbena cārikam caramāno yena Bhaddiyam
 tad avasari. tatra sudam bhagavā Bhaddiye viharati
 Jātiyāvane. ||10|| assosi kho Menḍako gahapati: sa-
 maṇo khalu bho Gotamo Sakyaputto Sakyākulā pabbajito
 Bhaddiyam anuppatto Bhaddiye viharati Jātiyāvane. tam
 kho pana bhagavantam Gotamam evam kalyāṇo kittisaddo
 abbhuggato iti pi so bhagavā araham sammāsambuddho
 vijjācaranāsampanno sugato lokavidū anuttaro purisadamma-
 sārathi satthā devamanussānam buddho bhagavā, so imam
 lokam sadevakam samārakam sabrahmakam sassamaṇabrah-
 maṇim pajam sadevamanussam sayam abhiññā sacchikatvā
 pavedeti, so dhammanam deseti ādikalyāṇam majjhe kalyāṇam
 pariyoṣānakalyāṇam sattham savyañjanam kevalaparipuṇṇam
 parisuddham brahmaçariyam pakāseti. sādhu kho pana ta-
 thārūpānam arahatam dassanām hotīti. ||11|| atha kho
 Menḍako gahapati bhadrāni-bhadrāni yānāni yojāpetvā bha-
 dram yānam abhirūhitvā bhadrehi-bhadrehi yānchi Bhaddiā
 niyyāsi bhagavantam dassanāya. addasamṣu kho sambuhulā
 titthiyā Menḍakam gahapatim dūrato 'va āgacchantam, dis-
 vāna Menḍakam gahapatim etad avocum: kaham tvam ga-
 hapati gacchasīti. gacchām' ahan bhante bhagavantam sa-
 maṇam Gotamam dassanāyā 'ti. kiṃ pana tvam gahapati
 kiriyavādo samāno akiriyavādam samaṇam Gotamam dassa-
 nāya upasamkamissasi, samaṇo hi gahapati Gotamo akiriyavā-
 do akiriyāya dhammam deseti tena ca sāvake vinetīti. ||12||
 atha kho Menḍakassa gahapatissa etad ahosi: nissamṣayam
 kho so bhagavā araham sammāsambuddho bhavissati yathā
 yime titthiyā usuyyanīti, yāvatikā yānassa bhūmi yānena
 gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upa-
 samkami, upasamkamitvā bhagavantam abhivādetvā ekam-
 antam nisidi. ekamantam nisinnassa kho Menḍakassa ga-
 hapatissa bhagavā anupubbikatham kathesi seyyath' idam:
 dānakatham — la — aparappaccayo satthu sāsane bhaga-
 vantam etad avoca: abhikkantam bhante — gha — upāsa-
 kam mam bhagavā dhāretu ajjatagge pāṇupetam saraṇam

gatan ti, adhvāsetu ca me bhante bhagavā svātanāya bha-
ttam saddhiṃ bhikkhusaṃghenā 'ti. adhvāsesi bhagavā
tuṇhibhāvena. ||13|| atha kho Menḍako gahapati bhagavato
adhvāsanāṃ viditvā utthāyāsanā bhagavantam abhvādetvā
padakkhiṇāṃ katvā pakkāmi. atha kho Menḍako gahapati
tassā rattiyā accayena pañītam khādaniyām bhojaniyām pañī-
yādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam
bhattan ti. atha kho bhagavā pubbanhasamayaṃ nivāsetvā
pattacīvaraṃ ādāya yena Mendakassa gahapatissa nivesanaṃ¹
ten' upasam̄kami, upasam̄kamitvā pañīnne āsane nisīdi sa-
ddhiṃ bhikkhusaṃghena. ||14|| atha kho Menḍakassa gaha-
patissā bhariyā ca putto ca sunisā ca dāso ca yena bhagavā
ten' upasam̄kamim̄su, upasam̄kamitvā bhagavantam abhvā-
detvā ekamantam nisīdīnsu. tesam bhagavā anupubbika-
thām kathesi — la — aparappaccayā satthu sāsane bhaga-
vantam etad avocūm: — gha — ete mayām bhanṭe bhaga-
vantam saraṇām gacchāma dhammañ ca bhikkhusaṃghañ ca,
upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇām gate
'ti. ||15|| atha kho Menḍako gahapati buddhapamukham
bhikkhusaṃghām pañītena khādaniyena bhojaniyena saha-
tthā santappetvā sampavāretvā bhagavantam bhuttāvīm onī-
tapattapāṇīm ekamantam nisīdi. ekamantam nisīnno kho
Menḍako gahapati bhagavantam etad avoca: yāva bhante
bhagavā Bhaddiye viharati, tāva ahaṃ buddhapamukhassa
bhikkhusaṃghassa dhuvabhatteṇā 'ti. atha kho bhagavā
Menḍakam gahapatim dhammiyā kathāya sandassetvā . . .
sampahamsetvā utthāyāsanā pakkāmi. ||16||

atha kho bhagavā Bhaddiye yathābhīrantam viharitvā
Menḍakam gahapatim anāpucchā yena Aṅguttarāpo tena
cārikam pakkāmi mahatā bhikkhusaṃghena saddhiṃ addha-
telaschi bhikkhusatechi. assosi kho Menḍako gahapati: bha-
gavā kira yena Aṅguttarāpo tena cārikam pakkanto mahatā
. . . bhikkhusatehīti. atha kho Menḍako gahapati dāse ca
kammakaro ca añāpesi: tena hi bhaṇe bahum loṇam pi telam
pi taṇḍulam pi khādaniyam pi sakatesu āropetvā āgacchatha,
addhatelasāni ca gopālakasatāni addhatelasāni dhenusatāni
ādāya Āgacchantu, yattha bhagavantam passissāma tattha
taruṇena khīrena bhojessāmā 'ti. ||17|| atha kho Menḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi.
 atha kho Menḍako gahapati yena bhagavā ten' upasam̄kami,
 upasam̄kamitvā bhagavantam abhivādetvā ekamantam atthā-
 si. ekamantam thito kho Menḍako gahapati bhagavantam
 etad avoca: adhivāsetu me bhante bhagavā svātanāya bha-
 ttam saddhiṁ bhikkhusam̄ghenā 'ti. adhivāsesi bhagavā
 tuñhibhāvena. atha kho Menḍako gahapati bhagavato
 adhivāsanam vidiitvā bhagavantañ abhivādetvā padakkiñnam
 katvā pakkāmi. atha kho Menḍako gahapati tassā rattiyā
 accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā
 bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan
 ti. ||18|| atha kho bhagavā pubbañhasamayañ nivāsetvā
 paccacīvarañ ādāya yena Menḍakassa gahapatissa parivesanā
 ten' upasam̄kami, upasam̄kamitvā pañnatte āsane nisidi sa-
 ddhiṁ bhikkhusam̄ghena. atha kho Menḍako gahapati aḍḍha-
 telasāni gopālakasatāni āñāpesi: tena hi bhañc ekamekañ
 dhenuñ gaheṭvā ekamekassa bhikkhuno upatiṭṭhatha taruṇe-
 na khīrena bhojessāmā 'ti. atha kho Menḍako gahapati
 buddhapamukham bhikkhusam̄gham pañitenā khādaniyena
 bhojaniyena sahatthā santappesi sampavāresi taruṇena ca
 khīrena. bhikkhū kukkuccāyantā khīram na paṭigāñhanti.
 paṭigāñhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho
 Menḍako gahapati buddhapamukham bhikkhusam̄gham pa-
 ñitenā khādaniyena bhojaniyena sahatthā santappetvā sampavā-
 retvā taruṇena ca khīrena bhagavantam bhuttāviñ onita-
 pattapāñiṁ ekamantam nisidi. ekamantam nisinno kho
 Menḍako gahapati bhagavantam etad avoca: santi bhante
 maggā kantārā appodakā appabhakkhā na sukarā apātheyye-
 na gantum. sādhu bhante bhagavā bhikkhūnañ pāṭheyayam
 anujānātū 'ti. atha kho bhagavā Menḍakam gahapatiñ
 dhammiyā kathāya sandassetvā . . . sampahamsetvā utthā-
 yāsanā pakkāmi. ||20|| atha kho bhagavā etasmiñ nidāne
 dhammikatham katvā bhikkhū āmantesi: anujānāmi bhi-
 kkhave pañca gorase khīram dadhiṁ takkam navanītam
 sappiñ. santi bhikkhave maggā kantārā appodakā appa-
 bhakkhā na sukarā apātheyyena gantum. anujānāmi bhi-
 kkhave pāṭheyayam pariyesitum, tañdulo tañdulaththikena,
 muggo muggaththikena, māso māsatthikena, loñam loñaththi-

kena, guļo gulatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiyakārakānam̄ hatthe hiraññam̄ upanikkhipanti iminā ayyassa yan kappiyam̄ tam̄ dethā 'ti. anujānāmi bhikkhave yan tato kappiyam̄ tam̄ sāditum̄. na tv evāham̄ bhikkhave kena-ci pariyāyena jātarūparajataṁ sāditabbaṁ pariyesitabban ti vadāmīti. ||21||**34**||

atha kho bhagavā anupubbenā cārikaṇi caramāno yena Āpaṇam̄ tad avasari. assosi kho Keniyo jaṭilo : samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇam̄ anuppatto Āpaṇe viharati. tam̄ kho pana bhagavantam̄ Gotamam̄ evam̄ kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpānam̄ arahatan̄ dassanam̄ hotīti. atha kho Keniyassa jaṭilassa etad ahosi : kiṁ nu kho ahaṁ samaṇassa Gotamassa harāpeyyan ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi : ye pi kho te brāhmaṇānam̄ pubbakā isayo mantānam̄ kattāro mantānam̄ pavattāro yesam̄ idam̄ etarahi brāhmaṇā porānam̄ mantapadam̄ gitam̄ pavuttam̄ samihitam̄ tad anugāyanti tad anubhāsanti bhāsitaṇ anubhā-santi vācitam anuvācenti, seyyath' idam̄ : Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādiyipu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni saditun ti, pahūtam̄ pā-nam̄ paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upa-saṇkamī, upasaṇkamitvā bhagavatā saddhiṇ sammodi, sam-modaniyam̄ katham̄ sāraṇiyam̄ vītisāretvā ekamantam̄ atṭhāsi. ekamantam̄ thito kho Keniyo jaṭilo bhagavantam̄ etad avoca : paṭīgaṇhātu me bhavam̄ Gotamo pānan ti. tena hi Keniya bhikkhūnaṇ dehīti. bhikkhū kukkuccāyantā na paṭīgaṇhanti. paṭīgaṇhatha bhikkhave paribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukham̄ bhikkhu-saṃgham̄ pahūtehi pānehi sahatthā santappetvā sampavā-retvā bhagavantam̄ dhotahattham̄ onītapattpāṇim̄ ekaman-tan̄ nisidi. ekamantam̄ nisinnam̄ kho Keniyam̄ jaṭilam̄ bha-gavā dhammiyā kathāya sandassesi . . . sampahaṇsesi. atha

kho Kenijo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahamsito bhagavantam etad avoca : adhivāsetu me bhavam Gotamo svātanayā bhattam saddhim bhikkhusamghenā 'ti. ||4|| mahā kho Keniya bhikkhusamgho addhatelasāni bhikkhusatāni tvañ ca brāhmañesu abhippasanno 'ti. dutiyam pi kho Kenijo jaṭilo bhagavantam etad avoca : kiñ cāpi bho Gotama mahā bhikkhusamgho addhatelasāni bhikkhusatāni ahañ ca brāhmañesu abhippasanno. adhivāsetu me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Kenijo jaṭilo bhagavantam etad avoca : kiñ cāpi . . . saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Kenijo jaṭilo bhagavato adhivāsanam viditvā utthāyāsanā pakkāmi. ||5|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāni bhikkhave attha pānāni : ambapānam jambupānam cocapānām mocapānam madhup. muddikāp. sālukāp. phārusakapānam. anujānāmi bhikkhave sabbañ phalara-sam ṭhapetvā dhaññaphalarasam. anujānāmi bhikkhave sabbam pattarasañ ṭhapetvā dākarasam. anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam. anujānāmi bhikkhave uechurasan ti. ||6||

atha kho Kenijo jaṭilo tassā rattiyā accayena sake assame pañitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bho Gotama, niṭhitam bhattan ti. atha kho bhagavā pubbañhasamayañ nivāsetvā pattacivaram adāya yena Keniyassa jaṭilassa assamo ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. atha kho Kenijo jaṭilo buddhapamukham bhikkhusamgham paññtena khādaniyena bhojaniyena sahatthā santapetvā sampavāretvā bhagavantam bhuttāvinī onītapatapāṇīm ekamantam nisidi. ||7|| ekamantam nisinnam kho Keniyam jaṭilam bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvitthī chandaso mukham,
rājā mukham manussānam, nadinam sāgaro mukham,|
nakkhattānam mukham cando, ādicco tapatam mukham,
puññam ākañkhamānānam samgho ve jayatam mukhan ti.

atha kho bhagavā Keniyam jaṭilam imāhi gāthāhi anumoditvā utthāyāsanā pakkāmi. ||8|| 35 ||

atha kho bhagavā Āpaṇe yathābhīrantam viharitvā yena Kusinārā tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. assosum kho Kosi-nārakā Mallā: bhagavā kira Kusināram āgacchatī mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehitī. te samgaram akamsu: yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikam caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamanam akamsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam abhivādetvā ekamantaṁ atṭhāsi. ekamantaṁ thitam kho Rojam Mallam āyasmā Ānando etad avoca: ulārum kho to idam āvuso Roja yan tvam bhagavato paccuggamanam akāsiti. nāham bhante Ānanda bahukato buddhena vā dhammena vā saṅghena vā, api ca nātīhi saṅgaro kato yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. sa kho aham bhante Ānanda nātīnam daṇḍabhyā evāham bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamano ahosi: kathampi hi nāma Rojo Mallo evam vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṁ nisidi. ekamantaṁ nisino kho āyasna Ānando bhagavantam etad avoca: ayam bhante Rojo Mallo abhiññāto nātamanusso. mahiddhiyo kho pana evarūpānam nātamanussānam imasmin dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmin dhammavinaye pasideyyū 'ti. na kho tam Ānanda dukkaram tathāgatena yathā Rojo Mallo imasmin dhammavinaye pasideyyū 'ti. ||3|| atha kho bhagavā Rojam Mallam mettena cittena pharitvā uṭṭhāyāsanā vihāram pāvisi. atha kho Rojo Mallo bhagavatā mettena cittena phuṭṭho seyyathāpi nāma gāvī taruṇavacchā evam eva vihārena vihāram pariveṇena pariveṇam upasamkamitvā bhikkhū pucchatī: kahampi nu kho bhante etarahi so bhagavā viharati arahampi sammāsambuddho, dassanakāmā hi mayam tam bhangavantam arahantam sammāsambuddhan ti. es' āvuso Roja

vihâro samvutadvâro, tena appasaddo upasam̄kamitvâ ataramâno âlindam pavisitvâ ukkâsitvâ aggalam âkoṭehi, vivarissati te bhagavâ dvâran ti. ||4|| atha kho Rojo Mallo yena so vihâro samvutadvâro tena appasaddo upasam̄kamitvâ ataramâno âlindam pavisitvâ ukkâsitvâ aggalam âkoṭesi, vivari bhagavâ dvâram. atha kho Rojo Mallo vihâram pavisitvâ bhagavantam abhivâdetvâ ekamantam nisidi, ekamantam nisinnassa kho Rojassa Mallassa bhagavâ anupubbikatham kathesi seyyath' idam : dânakatham — la — aparappaccayo satthu sâsane bhagavantam etad avoca : sâdhu bhante ayyâ mamañ ñeva paṭiganheyyum cîvarapiṇḍapâtasenâsanagilânappaccayabhesajjaparikkhâram no aññesan ti. yesam kho Roja sekhenâ ñûnena sekhenâ dassanena dhammo dittho seyyathâpi tayâ tesam pi evam hoti : aho nûna ayyâ amhâkañ ñeva paṭiganheyyum cîvarapiṇḍapâtasenâsanagilânappaccayabhesajjaparikkhâram no aññesan ti. tena hi Roja tava c' eva patigâhissanti aññesan c' ti. ||5||

tena kho pana samayena Kusinârâyam pañitânam bhâtânam bhattapaṭipâti adhiṭṭhitâ hoti. atha kho Rojassa Mallassa paṭipâtîm alabhantassa etad ahosi : yan nûnâham bhattaggam olokeyyam, yan bhattagge nâddasam tam paṭiyâdeyyan ti. atha kho Rojo Mallo bhattaggam olokento dve nâddasa dâkañ ca piṭṭhakhâdaniyañ ca. atha kho Rojo Mallo yenâyasmâ Ânando ten' upasam̄kami, upasam̄kamitvâ âyasmantañ Ânandañ etad avoca : idha me bhante Ânanda paṭipâtîm alabhantassa etad ahosi : yan nûnâham bhattaggam olokeyyam, yan bhattagge nâddasam tam paṭiyâdeyyan ti. so kho aham blântc Ânanda bhattaggam olokento dve nâddasam dâkañ ca piṭṭhakhâdaniyañ ca. sac' âham bhante Ânanda paṭiyâdeyyam dâkañ ca piṭṭhakhâdaniyañ ca, paṭiganheyya me bhagavâ 'ti. tena hi Roja bhagavantam paṭipucchißâmîti. ||6|| atha kho âyasmâ Ânando bhagavato etam attham ârocesi. tena h' Ânanda paṭiyâdetu 'ti. tena hi Roja paṭiyâdehiti. atha kho Rojo Mallo tassâ rattiyâ accayena pahûtam dâkañ ca piṭṭhakhâdaniyañ ca patiyâdâpetvâ bhagavato upanâmesi patigâhâtu me bhante bhagavâ dâkañ ca piṭṭhakhâdaniyañ c' ti. tena hi Roja bhikkhûnam dehiti. bhikkhû kukkuccâyantâ na pa-

ti gaṇhanti. paṭīgaṇhatha bhikkhave paribhuñjathā. 'ti || 7 ||
 atha kho Rojo Mallo buddhapamukham bhikkhusaṃgham
 pahūtehi dākehi ca piṭṭhakhādaniyehi ca sahatthā santappe-
 tvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattpā-
 ṇīm ekamantaṃ nisīdi. ekamantaṃ nisinnam kho Rojam
 Mallam bhagavā dhammiyā kathāya sandassetvā . . . sampa-
 hamsetvā utṭhāyāsanā pakkāmi. atha kho bhagavā etasmīm
 nidāne dhammikathām katvā bhikkhū āmantesi: anujānāmi
 bhikkhave sabbañ ca dākam sabbañ ca piṭṭhakhādani-
 yan ti. ||8|| **36** ||

atha kho bhagavā Kusinārāyam yathābhiraṇtam viha-
 ritvā yena Ātumā tena cārikam pakkāmi mahatā bhikkhu-
 saṃghena saddhim adḍhatelasehi bhikkhusatehi. tena kho
 pana samayena aññataro vuḍḍhapabbajito Ātumāyam paṭīva-
 sati nahāpitapubbo, tassa dve dārakā honti mañjukā paṭī-
 bhāneyyakā dakkhā pariyoḍātasippā sake ācariyake nahāpi-
 takamme. ||1|| assosi kho so vuḍḍhapabbajito: bhagavā
 kira Ātumāñ āgacchati mahatā bhikkhusaṃghena saddhim
 adḍhatelasehi bhikkhusatehī. atha kho so vuḍḍhapabbajito
 te dārake etad avoca: bhagavā kira tāta Ātumāñ āgacchati
 mahatā bhikkhusaṃghena saddhim adḍhatelasehi bhikkhusa-
 tehi. gacchatha tumhe tāta khurabhaṇḍam ādāya nāliyā-
 vāpakena anugharakam-anugharakam āhiṇḍatha loṇam pi
 telam pi taṇḍulam pi khādaniyam pi saṃharatha, bhagavato
 āgatassa yāgupānaṃ karissāmā 'ti. ||2|| evam tātā 'ti kho te
 dārakā tassa vuḍḍhapabbajitassa patisūnitvā khurabhaṇḍam
 ādāya nāliyāvāpakena anugharakam-anugharakam āhiṇḍanti
 loṇam pi telam pi taṇḍulam pi khādaniyam pi saṃharantā.
 manussā te dārake mañjuke paṭībhāneyyake passitvā ye pi
 na kārāpetukāmā te pi kārāpentī kārāpetvāpi bahum denti.
 atha kho te dārakā bahum loṇam pi telam pi taṇḍulam pi
 khādaniyam pi saṃhariṁsu. ||3||

atha kho bhagavā anupubbena cārikam caramāno yena
 Ātumā tad avasari. tatra sudam bhagavā Ātumāyam vi-
 harati Bhūsāgāre. atha kho so vuḍḍhapabbajito tassā
 ratiyā accayena pahūtam yāgum paṭiyādāpetvā bhagavato
 upanāmesi paṭīgaṇhātu me bhante bhagavā yāgun ti. jā-

nantāpi tathāgatā pucchanti — la — sāvakānam vā sikkhā-
padam paññāpessāmā 'ti. atha kho bhagavā tam vuddha-
pabbajitam etad avoca: kut' āyam bhikkhu yāgū 'ti. atha
kho so vuddhapabbajito bhagavato etam attham ārocesi. ||4||
vigarahi buddho bhagavā: ananucchaviyam moghapurisa ana-
nulomikam appaṭirūpam assāmarakam akappiyam akaraṇī-
yam. kathaṁ hi nāma tvam moghapurisa pabbajito akappi-
ye samādapessasi. n' etam moghapurisa appasannānam vā
pasādāya. vigarahitvā dhammikatham katvā bhikkhū āman-
tesi: na bhikkhave pabbajitena akappiye samādape-
tabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhi-
kkhave nahāpitapubbena khura bhañdam pariharitabbam.
yo parihareyya, āpatti dukkaṭassā 'ti. ||5||**37**||

atha kho bhagavā Ātumāyam yathābhīrantam vihari-
tvā yena Sāvatthi tena cārikam pakkāmi. anupubbenā
cārikam caramāno yena Sāvatthi tad avasari. tatra sudam
bhagavā Sāvatthiyam viharati Jetavane Anātha-
piṇḍikassa ārāme. tena kho pana samayena Sāvatthiyam
bahum phalakhādaniyam ussannānam hoti. atha kho bhikkhū-
nam etad ahosi: kiṁ nu kho bhagavatā phalakhādaniyam
anuññātam kiṁ ananuññātan ti. bhagavato etam attham
ārocesum. anujānāmi bhikkhave sabbam phalakhādani-
yan ti. ||1||**38**||

tena kho pana samayena saṅghikāni bijāni puggalikāya
bhūmiyā ropiyanti, puggalikāni bijāni saṅghikāya bhūmi-
yā ropiyanti. bhagavato etam attham ārocesum. saṅghikāni
bhikkhave bijāni puggalikāya bhūmiyā ropitāni
bhāgam datvā paribhuñjitatbāni, puggalikāni bijāni
saṅghikāya bhūmiyā ropitāni bhāgam datvā paribhuñji-
tabbānīti. ||1||**39**||

tena kho pana samayena bhikkhūnam kismiñci-kismiñci
ṭhāne kukkuccam uppajjati: kiṁ nu kho bhagavatā anuññā-
tam kiṁ ananuññātan ti. bhagavato etam attham ārocesum.
yam bhikkhave mayā idam na kappatīti appaṭikkhittam, tañ
ce akappiyam anulometi kappiyam paṭibāhati, tam vo na
kappati. yam bhikkhave mayā idam na kappatīti appa-

ṭikkhittam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappati. yañ ca bhikkhave mayā idam kappatīti ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, tam vo na kappati. yam bhikkhave mayā idam kappatīti ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappatīti. ||1||

atha kho bhikkhūnam etad ahosi : kappati nu kho yāvakālikena yāmakālikam na nu kho kappati. kappati nu kho yāvakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakālikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti. bhagavato etam attham ārocesum. ||2|| yāvakālikena bhikkhave yāmakālikam tadahu patīggahitam kālē kappati vikāle na kappati. yāvakālikena bhikkhave sattāhakālikam tadahu patīggahitam kālē kappati vikāle na kappati. yāvakālikena bhikkhave yāvajīvikam tadahu patīggahitam kālē kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikkante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikkante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikkante na kappatīti. ||3||**40**||

bhesajjakkhandhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavathum. tassa uddānam :

sāradike, vikāle pi, vasam, mūle, piṭṭhehi ca,
kasāvehi, pañña-phalam, jatu-lonam, chakanam ca,|
cunñam, cālinī, mañsañ ca, añjanam, upapisanam,
añjanī, ucca-parutā, salākā, salākodhani,|
thavikam, bandhakam, suttam, muddhani telam, natthu ca,
natthukaranī, dhūmañ ca, nettañ, cā, 'pidhānam, thavi,|
telapākesu, majjañ ca, atikkhitta-abbhāñjanam,
tumbam, sedam, sambhārañ ca, mahā-bhañgodakam tathā,|
dakakoṭṭham, lohitāñ ca, visāñam, pādabbhāñjanam,
5 pajjam, sattham, kasāvañ ca, tilakakka-kabalikam,|

colam, sâsapakuṭṭañ ca, dhûma-sakkharikâya ca,
 vanatelam, vikâsikam, vikatañ ca, paṭiggaham,|
 gûtham, karonto, lolîñ ca, khâram, muttaharîtakî,
 gandhâ, virecanañ c'eva, acchâ, 'kaṭa-kaṭakaṭam,|
 paṭicchâdani-pabbhârâ, ârâmi, sattahena ca,
 guḍam, muggam, sovîrañ ca, sâmapâkâ, punâ pace,|
 punânuññâsi, dubbhikkhe, phalañ ca, tila-khâdani,
 purebhattam, kâyaḍâho, nibbattañ ca, bhagandalam,|
 vatthikammañ ca, Suppi ca, manussamamsam eva ca,
 10 hatthi, assâ, sunakho ca, ahi, sîha-vyaggha-dîpikam,|
 accha-taracchamamsañ ca, patipâti ca, yâgu ca,
 taruṇam aññatra, guḍam, Sunidh'-âvasathâgâram,|
 Ambapâli ca, Licchavî, Gaṅgâ, Koṭi saccakathâ,
 uddissakatañ, subbhikkham punad eva paṭikkhipi,|
 megho, Yasojo, Menḍako ca, gorasam pâtheyyakena ca,
 Keni, ambo, jambu, coca-moca-madhu, muddikâ, sâlukam,|
 phârusakâ, dâka-pittham, Âtumâyam nahâpito,
 Sâvathiyam phala-bijam, kasminî ṭhâne ca, kâliko 'ti.

M A H A V A G G A .

VII.

Tena samayena buddho bhagavā Sāvatthiyam viharati Jetavane Anāthapindikassa ārāme. tena kho puna samayena tiṁsamattā Pāṭheyyakā bhikkhū sabbe āraññakā sabbe piṇḍapātikā sabbe parṇsukhulikā sabbe tecīvarikā Sāvatthim gacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhiṁsu Sāvatthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchim̄su. te ukkaṇṭhitarūpā vassam vasim̄su : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhalle okapuṇṇehi cīvarehi kilantarūpā yena Sāvatthi Jetavanam Anāthapindikassa ārāmo yena bhagavā ten' upasam̄kamim̄su, upasam̄kamitvā bhagavantam abhivādetvā ekamantam niśidiṁsu. ||1|| Āciṇṇam̄ kho pan' etam buddhānaṁ bhagavantānam̄ ḡantukehi bhikkhūhi saddhim patisammoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piṇḍakena kilamithā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bñante sammodamānā avivadamānā vassam vasimhā na ca piṇḍakena kilamimhā. idha mayam bñante tiṁsamattā Pāṭheyyakā bhikkhū Sāvatthim ḡacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhiṁ Sāvatthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchim̄su. te mayam bñante ukkaṇṭhitarūpā vassam va-

simhā : āsanneva no bhagavā viharati ito chasu yojanesu na
 ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho
 mayam bhante vassam vutthā temāsaccayena katāya pavāra-
 nāya deve vassante udakasamgahe udakacikkhalle okapunne-
 hi civarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho
 bhagavā etasmim niḍāne dhammikathām katvā bhikkhū
 āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhū-
 nam kaṭhinam attharitum. atthatakaṭhinānam vo bhi-
 kkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-
 bhojanam yāvadatthacivaram yo ca tattha cīvaruppādo so
 nesam bhāvissati. atthatakaṭhinānam vo bhikkhave imāni
 pañca kappissanti. evañ ca pana bhikkhave kaṭhinam atthar-
 itabbam : ||3|| vyattena bhikkhunā paṭibalena saṅgho nā-
 petabbo: suṇātu me bhante saṅgho. idam saṅghassa kaṭhi-
 nadussam uppannam. yadi saṅghassa pattakallam, saṅgho
 imam kaṭhinadussam itthannāmassa bhikkhuno dadeyya ka-
 ṭhinam attharitum. esā natti. suṇātu me bhante saṅgho.
 idam saṅghassa kaṭhinadussam uppannam. saṅgho imam
 kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam
 attharitum. yassāyasmato khamati imassa kaṭhinadussassa
 itthannāmassa bhikkhuno dānam kaṭhinam attharitum so
 tuṇh' assa. yassa na kkhamati so bhāseyya. diṇnam idam
 saṅghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam
 attharitum. khamati saṅghassa, tasmā tuṇhī, evam etam
 dhārayāmī. ||4|| evam kho bhikkhave atthataṁ hoti kaṭhi-
 nam, evam anatthatam. kathañ ca bhikkhave anatthatam
 hoti kaṭhinam. na ullikhitamattena atthataṁ hoti kaṭhi-
 nam, na dhovanamattena atthataṁ hoti kaṭhinam, na cīvara-
 vicāraṇamattena atth. h. kaṭ., na cchedanamattena atth. h.
 k., na bandhanamattena atth. h. k., na ovaṭṭikakaraṇama-
 ttena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na
 daļhikammakaraṇamattena atth. h. k., na anuvātakaraṇa-
 mattena atth. h. k., na paribhaṇḍakaraṇamattena atth. h. k.,
 na ovaddheyyakaraṇamattena atth. h. k., na kambalamadda-
 namattena atth. h. k., na nimittakatena atth. h. k., na pari-
 kathākatena atth. h. k., na kukkukatena atth. h. k., na
 sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na
 akappakatena atth. h. k., na aññatra samghātiya atth. h. k.,

na aññatra uttarāsañgena ath. h. k., na aññatra antaravāsakena ath. h. k., na aññatra pañcakena vā atirekapañcakena vā tada' eva sañchinnena samanḍalikatena ath. h. k., na aññatra puggalassa atthārā ath. h. kaṭhinam. sammā c' eva atthatam hoti kaṭhinam tañ ce nissimatho anumodati evam pi anatthatam hoti kaṭhinam. evam kho bhikkhave anatthatam hoti kaṭhinam. ||5|| kathañ ca bhikkhave atthatam hoti kaṭhinam. ahatena atthatam hoti kaṭhinam, ahatakappena ath. h. k., pilotikaya ath. h. k., pañsukūlena ath. h. k., pāpañikenā ath. h. k., animittakatena ath. h. k., aparikathākatena ath. h. k., akukkukatena ath. h. k., asannidhikatena ath. h. k., anissaggiyena ath. h. k., kappakatena ath. h. k., saṃghātiyā ath. h. k., uttarāsañgena ath. h. k., antaravāsakena ath. h. k., pañcakena vā atirekapañcakena vā tada' eva sañchinnena samanḍalikatena ath. h. k., puggalassa atthārā ath. h. k., sammā c' eva atthatam hoti kaṭhinam tañ ce sīmañtho anumodati evam pi atthatam hoti kaṭhinam. ||6||

kathañ ca bhikkhave ubbhatañ hoti kathinam. atṭh' imā bhikkhave mātikā kathinassa ubbhārāya pakkamanantikā niṭṭhānāntikā sanniṭṭhānāntikā nāsanāntikā savanāntikā asāvacchedikā sīmātikkāntikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakaṭhipo katacivaram adāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram adāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānāntiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram adāya pakkamati, tassa bahisimagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānāntiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram adāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati, tassa bhikkhuno nāsanāntikō kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvaram adāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacivaro supāti.

ubbhatam kira tasmim āvāse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṇi ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṇam kāreti, so katacīvaro paccessam paccessan ti bahiddhā kathinuddhāram vītināmeti. tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṇi ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṇam kāreti, so katacīvaro paccessam paccessan ti sambhuṇāti kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||2||2||

ādāyasattakam niṭhitam.

bhikkhu atthatakaṭhino katacīvaraṇi samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṇi samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaraṇi kāressam na paccessan ti, so tam cīvaraṇi kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṇi samādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaraṇi kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṇi samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaraṇi kāressam na paccessan ti, so tam cīvaraṇi kāreti. tassa tam cīvaraṇi kayiramānam nassati. tassa bhikkhuno nāsanantiko kathinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvaraṇi samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṇi kāreti, so katacīvaro suṇāti: ubbhatam kira tasmim āvāse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṇi samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṇi kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṇi samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṇi kāreti, so katacīvaro paccessam paccessan ti sambhuṇāti kaṭhinuddhāram. tassa bhikkhūno saha bhikkhūhi kaṭhinuddhāro. ||2||3||

samādāyasattakam niṭhitam.

bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati, tassa bahisīmagatassa evaṁ hoti: idh' ev' imam cīvaraṁ kāressam̄ na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 2; read vippakatacīvaraṁ ādāya instead of cīvaraṁ ādāya; the pakkamanantiko kaṭhinuddhāro is omitted.) . . . saha bhikkhūhi kaṭhinuddhārq. ||1||4||

ādāyachakkam̄ niṭṭhitam̄.

bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati, tassa bahisīmagatassa evaṁ hoti: idh' ev' imam cīvaraṁ kāressam̄ na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 3; read vippakatacīvaraṁ samādāya instead of cīvaraṁ samādāya; the pakkamanantiko kaṭhinuddhāro is omitted.) . . . saha bhikkhūhi kaṭhinuddhāro. ||1||5||

samādāyachakkam̄.

bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati, tassa bahisīmagatassa evaṁ hoti: idh' ev' imam cīvaraṁ kāressam̄ na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati, tassa bahisīmagatassa evaṁ hoti: n' ev' imam cīvaraṁ kāressam̄ na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati, tassa bahisīmagatassa evaṁ hoti: idh' ev' imam cīvaraṁ kāressam̄ na paccessan ti, so tam cīvaraṁ kāreti. tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evaṁ hoti: idh' ev' imam cīvaraṁ kāressan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evaṁ hoti: n' ev' imam cīvaraṁ kāressan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evaṁ hoti: idh' ev' imam cīvaraṁ kāressan

ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati, tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvaraṁ âdāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ âdāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaraṁ kāressam na paccessan ti, tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ âdāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu atthatakaṭhino cīvaraṁ âdāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ âdāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro sunāti: ubbhataṁ kira tasmiṁ âvâse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti bahiddhā kathinuddhārām vītināmeti. tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti sambhu-

ṇāti kathinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||4||6||

bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati — pa — ādāyapakkamanavārasadisam evam vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati — la — samādāyapakkamanavārasadisam evam vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati . . . (= ch. 6; read vippakatacīvaraṁ samādāya instead of cīvaraṁ ādāya.) . . . saha bhikkhūhi kaṭhinuddhāro. ||1||7||

ādāyābhāṇavāraṁ niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati, so bahisimaga-
toto tam cīvaraṁ payirupāsatī anāsāya labhati āsāya na
labhati, tassa evam hoti: idh' ev' imam cīvaraṁ kāressan na
paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhān-
antiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya . . .
tassa evam hoti: n' ev' imam cīvaraṁ kāressan na pa-
cessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.
. . . tassa evam hoti: idh' ev' imam cīvaraṁ kāressan na pa-
cessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramā-
nam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhi-
kkhu atthatakaṭhino cīvarāsāya pakkamati, tassa bahisimaga-
tissa evam hoti: idh' ev' imam cīvaraṁ payirupāsissam na
paccessan ti, so tam cīvaraṁ payirupāsatī, tassa sā cīvarāsā
upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.
||1|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati na pa-
cessan ti, so bahisimaga- tam cīvaraṁ payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev'
imam cīvaraṁ kāressan ti, so tam cīvaraṁ kāreti. tassa
bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu attha-
takaṭhino . . . tassa evam hoti: n' ev' imam cīvaraṁ kāressan
ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . .
tassa evam hoti: idh' ev' imam cīvaraṁ kāressan ti, so tam
cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu attha-
takaṭhino cīvarāsāya pakkamati na paccessan ti, tassa bahis-

magatassa evam hoti: idh' ev' imam cīvarāsam payirupāsissanti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, so bahisimagato tam cīvarāsam payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev' imam cīvarām kāressam na paccessan ti, so tam cīvarām kāreti. tassa bhikkhuno nitthānantiko kaṭhinuddhāro . . . tassa evam hoti: n' ev' imam cīvarām kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti: idh' ev' imam cīvarām kāressam na paccessan ti, so tam cīvarām kāreti, tassa tam cīvarām kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti: idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||3|| 8||

anāsādolasaikanu niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsatī āsāya labhati anāsāya na labhati, tassa evam hoti: idh' ev' imam cīvarām kāressam na paccessan ti, so tam cīvarām kāreti. tassa bhikkhuno nitthānantiko kaṭhinuddhāro . . . tassa evam hoti: n' ev' imam cīvarām kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti: idh' ev' imam cīvarām kāressam na paccessan ti, so tam cīvarām kāreti, tassa tam cīvarām kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessan ti, tassa bahisimagatassa evam hoti: idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato suṇāti: ubbhataṁ

kira tasmin̄ āvāse kāthinan ti, tassa evam̄ hoti : yato tasmin̄ āvāse ubbhatam kāthinaṁ idh' ev' imam̄ cīvarāsam̄ payirupāsissan̄ ti, so tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, tassa evam̄ hoti: idh' ev' imam̄ cīvarām̄ kāressam̄ na paccessan̄ ti, so tam̄ cīvarām̄ kāreti. tassa bhikkhuno niṭṭhānantiko kāthinuddhāro . . . tassa evam̄ hoti: n' ev' imam̄ cīvarām̄ kāressam̄ na paccessan̄ ti, tassa bhikkhuno sannītiṭṭhānantiko kāthinuddhāro . . . tassa evam̄ hoti: idh' ev' imam̄ cīvarām̄ kāressam̄ na paccessan̄ ti, so tam̄ cīvarām̄ kāreti, tassa tam̄ cīvarām̄ kayiramānam̄ nassati. tassa bhikkhuno nāsanantiko kāthinuddhāro. bhikkhu athatakāthino cīvarāsāya pakkamati paccessan̄ ti, so bahisimagato sunñati: ubbhatam̄ kira tasmin̄ āvāse kāthinan ti, tassa evam̄ hoti: yato tasmin̄ āvāse ubbhatam̄ kāthinaṁ idh' ev' imam̄ cīvarāsam̄ payirupāsissam̄ na paccessan̄ ti, so tam̄ cīvarāsam̄ payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kāthinuddhāro. ||2|| bhikkhu athatakāthino cīvarāsāya pakkamati paccessan̄ ti, so bahisimagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvarām̄ kāreti, so katacīvaro sunñati: ubbhatam̄ kira tasmin̄ āvāse kāthinan ti. tassa bhikkhuno savanantiko kāthinuddhāro. bhikkhu athatakāthino cīvarāsāya pakkamati paccessan̄ ti, so bahisimagato tam̄ cīvarāsam̄ payirupāsissam̄ na paccessan̄ ti, so tam̄ cīvarāsam̄ payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kāthinuddhāro. bhikkhu athatakāthino cīvarāsāya pakkamati paccessan̄ ti, so bahisimagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvarām̄ kāreti, so katacīvaro paccessam̄ paccessan̄ ti bahiddhā kāthinuddhāram̄ vītināmeti. tassa bhikkhuno sīmātikkantiko kāthinuddhāro. bhikkhu athatakāthino cīvarāsāya pakkamati paccessan̄ ti, so bahisimagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvarām̄ kāreti, so katacīvaro paccessam̄ paccessan̄ ti sambhūnñati kāthinuddhāram̄. tassa bhikkhuno saha bhikkhūhi kāthinuddhāro. ||3|| 9

āsādolasaṅgam̄ niṭṭhitam̄.

bhikkhu atthatakaṭhino kenacit eva karanīyena pakkamati,
 tassa bahisīmagatassa cīvarāsā uppajjati, so tam cīvarāsam
 payirupāsatī anāsāya labhati āsāya na labhati, tassa evam
 hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so
 tam cīvaraṁ kāreti, tassa bhikkhuno niṭṭhānantiko kaṭhi-
 nuuddhāro . . . tassa evam hoti: n' ev' imam cīvaraṁ kāre-
 ssam na paccessan ti. tassa bhikkhuno sanñiṭṭhānantiko
 kaṭhinuddhāro . . . tassa evam hoti: idh' ev' imam cīvaraṁ
 kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam
 cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko
 kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacit eva karanīyena
 pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati,
 tassa evam hoti: idh' ev' imam cīvaraṁ payirupāsissam na
 paccessan ti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā
 upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.
 ||1|| bhikkhu atthatakathino kenacit eva karanīyena pa-
 kkamati na paccessan ti, tassa bahisīmagatassa cīvarāsā
 uppajjati, so tam cīvarāsam payirupāsatī anāsāya labhati
 āsāya na labhati, tassa evam hoti: idh' ev' imam cīvaraṁ
 kāressan ti, so tam cīvaraṁ kāreti, tassa bhikkhuno niṭṭhān-
 antiko kaṭhinuddhāro . . . tassa evam hoti: n' ev' imam cīva-
 ram kāressan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhi-
 nuuddhāro . . . tassa evam hoti: idh' ev' imam cīvaraṁ kāressan
 ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam
 nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhi-
 kkhu atthatakaṭhino kenacit eva karanīyena pakkamati na
 paccessan ti, tassa bahisīmagatassa cīvarāsā uppajjati, tassa
 evam hoti: idh' ev' imam cīvaraṁ payirupāsissam ti, so
 tam cīvarāsam payirupāsatī, tassa sā cīvarāsā upacchijjati.
 tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||2|| bhikkhu
 atthatakaṭhino kenacit eva karanīyena pakkamati anadhitthi-
 tena, n' ev' assa hoti paccessan ti, na pan' assa hoti na pacce-
 ssan ti, tassa bahisīmagatassa cīvarāsā uppajjati, so tam
 cīvarāsam payirupāsatī anāsāya labhati āsāya na labhati,
 tassa evam hoti: idh' ev' imam cīvaraṁ kāressam na pacco-
 ssan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānan-
 tiko kaṭhinuddhāro . . . tassa evam hoti: n' ev' imam
 cīvaraṁ kāressam na paccessan ti. tassa bhikkhuno sanni-

tthānantiko kaṭhinuddhāro . . . tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu athatakaṭhino kenacit eva karāṇiyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evam hoti: idh' ev' imam cīvarāsam payirupāsiSAM na paccessan ti, so tam cīvarāsam payirupāsat, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||3||10||

karāṇiyadoḷasakam niṭṭhitam.

bhikkhu athatakaṭhino disamgamiKO pakkamati cīvara-patiViSiSAM apacinayamāno, tam enam disamgatam bhikkhū puchanti: kaham tvam āvuso vassam vuttho kattha ca te cīvarapaṭiViSi 'ti. so evam vadeti: amukasmim āvāse vassam vuttho 'mhi tattha ca me cīvarapaṭiViSi ti. te evam vadanti: gacchāvuso tam cīvaram āhara, mayan te idha cīvaram karissāmā 'ti. so tam āvāsam gantvā bhikkhū pucchat: kuham me āvuso cīvarapaṭiViSi 'ti. te evam vadanti: ayan te āvuso cīvarapaṭiViSi, kaham gamissasiti. so evam vadeti: amukam nāma āvāsam gamissāmi tattha me bhikkhū cīvaram karissantī. te evam vadanti: alam āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti: tassa evam hoti: idh' ev' imam cīvaram kārcessam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu athatakaṭhino disamgamiKO pakkamati — la — tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu athatakaṭhino disamgamiKO pakkamati cīvarapaṭiViSiSAM apacinayamāno . . . ayan te āvuso cīvarapaṭiViSi 'ti. so tam cīvaram ādāya tam āvāsam gacchat, tam enam antarā magge bhikkhū pucchanti: āvuso kaham gamissasiti. so evam vadeti: amukam nāma āvāsam gamissāmi, tattha me bhikkhū cīvaram karissantī. te evam vadanti: alam āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti. tassa evam hoti: idh' ev' imam cīvaram kārcessam na paccessan ti, so tam cīvaram kāreti.

tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti : n' ev' imam cīvaraṁ kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu athata-kaṭhino disamgamiko pakkamati cīvaraṁ apacinayamāno . . . ayan te āvuso cīvarapaṭīviso 'ti. so tam cīvaraṁ ādāya tam āvāsaṁ gacchati, tassa tam āvāsaṁ gacchanta tassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . n' ev' imam cīvaraṁ kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| 11 ||

apacinanavakam niṭṭhitam.

bhikkhu athatakaṭhino phāsuvihāriko cīvaraṁ ādāya pakkamati amukam nāma āvāsaṁ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukam nāma āvāsaṁ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukam nāma āvāsaṁ gamissāmi, tattha me phāsu bhaviṣatī vasissāmi, no ce me phāsu bhavissati paccessan ti. tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro, bhikkhu athatakaṭhino phāsuvihāriko . . . paccessan ti. tassa bahisīmagatassa evam hoti : n' ev' imam cīvaraṁ kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu athatakaṭhino phāsuvihāriko . . . paccessan ti. tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam uassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu athatakaṭhino phāsuvihāriko . . . paccessan ti. so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vitināmeti. tassa bhikkhuno si-

mātikkantiko kāthinuddhāro. bhikkhu atthatakāthino phā-suvihāriko . . . paccessan ti. so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti sambhuñāti kāthinuddhāram. tassa bhikkhuno saha bhikkhūhi kāthinuddhāro. |1||12||

phāsuvihārapañcakam niṭhitam.

dve 'me bhikkhave kathinassa palibodhā dve apalibodhā. katame ca bhikkhave dve kāthinassa palibodhā. āvāsapali-bodho ca cīvarapalibodho ca. kathañ ca bhikkhave āvāsa-palibodho hoti. idha bhikkhave bhikkhu vassati vātasmiṁ āvāse sāpekkho vā pakkamati paccessan ti. evam̄ kho bhikkhave āvāsapalibodho hoti. kathañ ca bhikkhave cīvara-palibodho hoti. idha bhikkhave bhikkhuno cīvaraṁ akataṁ vā hoti vippakataṁ vā cīvarāsā vā anupacchinnā. evam̄ kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kāthinassa palibodhā. |1|| katame ca bhikkhave dve kāthi-nassa apalibodhā. āvāsapalibodho ca cīvaraapalibodho ca. kathañ ca bhikkhave āvāsapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhā āvāsā cattena vantena muttona anapekkhena na paccessan ti. evam̄ kho bhikkhave āvāsa-apalibodho hoti. kathañ ca bhikkhave cīvaraapalibodho hoti. idha bhikkhave bhikkhuno cīvaraṁ katam vā hoti naṭham vā vinattham vā dadḍham vā cīvarāsā vā upacchinnā. evam̄ kho bhikkhave cīvaraapalibodho hoti. ime kho bhikkhave dve kāthinassa apalibodhā 'ti. |2||13||

kāthinakkhandhakam sattamaṇ.

imamhi khandhake vatthu dolasa, peyyālamukhāni ekasatam aṭṭhārasa. tassa uddānam :

timṣa Pāṭheyayakā bhikkhū Sāket' ukkaṇṭhitā vasum
vassam̄ yutth' okapuṇehi agamuṇ jinadassanaṇ.|
idañ vatthum kāthinassa, kappiyān ti ca pañcakā :
anāmantā asaṇnācārā tath' eva gaṇabhojanam̄ |
yāvudatthañ ca uppādo atthatānaṇ bhavissati.
ñatti ev' atthatañ c' eva, evañ c' eva anatthataṁ.|
ullikhi dhovanā c' eva vicāraṇam̄ ca chedanam̄
bandhan' ovat̄ti kaṇḍu ca daļhikamm'-ānuvātikā |

paribhaṇḍam ovaṭṭeyyam maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātireke sañchinenna samanḍalī
 na aññatra puggalā, sammā nissimāttho anumodati,|
 kathinam anatthatam hoti evam buddhena desitam.
 ahat'-ákappa-piloti-pamsu-pápañikāya ca |
 animitt'-ápārikathā akukku asannidhi ca
 anissaggi kappakate tathā ticivarena ca |
 pañcake vātireke vā chinna-samanḍalikāte
 puggalass' athārā, sammā simāttho anumodati,|
 evam kaṭhinattharaṇam. ubbhārass' atṭha mātikā :
 10 pakkamananti niṭṭhānam sanniṭṭhānañ ca nāsanam |
 savanam ásāvacchedi sīmā saubbhār' atṭhami.
 katacivaram ādāya na paccessan ti gacchati,|
 tassa tam kaṭhinuddhāro hoti pakkamanantiko.
 ādāya cīvaram yāti nissime idha cintayi |
 kāressam na paccessan ti niṭṭhāne kaṭhinuddhāro.
 ādāya nissimam n' eva na paccessan timānaso |
 tassa tam kaṭhinuddhāro sanniṭṭhānentiko bhave.
 ādāya cīvaram yāti nissime idha cintayi |
 kāressam na paccessan ti kayiram tasā nassati,
 15 tassa tam kaṭhinuddhāro bhavati nāsanantiko.|
 ādāya yāti paccessam bahi kāreti cīvaram
 cīvarakato suṇāti ubbhatañ kaṭhinam tahimī,|
 tassa tam kaṭhinuddhāro bhavati savanantiko.
 ādāya yāti paccessam bahi kāreti cīvaram |
 katacīviro bahiddhā nāmeti kaṭhinuddhāram,
 tassa tam kaṭhinuddhāro simātikkantiko bhave.|
 ādāya yāti paccessam bahi kāreti cīvaram
 katacīviro paccessam sambhoti kaṭhinuddhāram,|
 tassa tam kathinuddhāro saha bhikkhūhi jāyati.
 20 ādāya samādāya ca sattasattavidhi gati.|
 pakkamanantikā n' atthi chaccā vippakatā gati.
 ādāya nissimagatañ kāressam iti jāyati |
 niṭṭhānam sanniṭṭhānañ ca nāsanam ca ime tayo.
 ādāya na paccessan ti bahisime karomiti |
 niṭṭhānam sanniṭṭhānam pi nāsanam pi idam tayo.
 anadhiṭṭhitena n' ev' assa heṭṭhā tipi nayā vidhi.

ādāya yāti paccessam̄ bahisime karomiti
 na paccessan ti kāreti, nīṭṭhāne kaṭhinuddhāro |
 sannīṭṭhānam̄ nāsanañ ca savana-simātikkamā
 25 saha bhikkhūhi jāyetha, evam̄ pannarasañ gati.|
 samādāya, vippakatā, samādāya punā tathā,
 ime te caturo vārā sabbe pannarasa vidhi.|
 anāsāya ca, āsāya, karaṇīyo ca te tayo,
 nayato tam̄ vijāneyya tayo dvādasa-dvādasa.|
 apacinanā nav' ettha, phāsu pañcavidhā tahiñ,
 palibodh'-āpalibodhā, uddānam̄ nayato katan ti.

M A H A V A G G A .

VIII.

Tena samayena buddho bhagavā Rājagahe viharati
 Veļuvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c'eva hoti phitā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūṭāgarasahassāni satta ca kūṭāgarasatāni satta ca kūṭāgārāni satta ca ārāmasahassāni sata ca ārāmasatāni satta ca ārāmā satta ca pokkharaṇisahassāni sata ca pokkharaṇisatāni satta ca pokkharaṇiyo. Ambapālikā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gite ca vādite ca abhisatā atthikānam-aththikānam manussānam paññāsāya ca rattim gacchati tāya ca Vesālī bhiyyosomattāya upasobhati. || 1 || atha kho Rājagahako negamo Vesālim agamāsi kenacid eva karaṇiyenā. addasa kho Rājagahako negamo Vesāliyam idham ca phitam ca bahujanam ākiṇṇamanussam subhikkham ca satta ca pāsādasahassāni . . . satta ca pokkharaṇiyo Ambapālim ca gaṇikam abhirūpam dassaniyam pāsādikam . . . upasobhitan ti. atha kho Rājagahako negamo Vesāliyam tam karaṇiyam tīretvā punad eva Rājagaham paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca: Vesālī deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikam vutṭhāpeyyāmā 'ti. tena hi khane tādisim kumārim jānāhi yam tumhe gaṇikam vutṭhāpeyyāthā 'ti. || 2 || tena kho pana samayena Rājagahe Sālavatī nāma kumāri abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā, atha kho Rājagahako negamo Sālavatīm kumārim

gaṇikam vuṭṭhāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhinā ahosi nacce ca gīte ca vādite ca abhisatā attikkā-nam-attikkānam manussānam paṭisatena ca rattin gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahosi. atha kho Sālavatiyā gaṇikāya etad ahosi: itthi kho gabbhinī purisā-nam amanāpā. sace maṇi koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṁ nūnāham gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikam ānāpesi: mā bhaṇe dovārika koci puriso pāvisi, yo ca maṇi pucchatī gilānā 'ti paṭivedehīti. evam ayye 'ti kho so dovāriko Sālavatiyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākam anvāya puttam vijāyi. atha kho Sālavatī gaṇikā dāsim ānāpesi: handa je imam dārakam kattarasuppe pakkhipitvā nīharitvā samkārakūte chaddhēhīti. evam ayye 'ti kho sā dāsi Sālavatiyā gaṇikāya paṭisūnitvā tam dārakam kattarasuppe pakkhipitvā nīharitvā samkārakūte chaddhesi. tena kho pana samayena Abhayo nāma rājakumāro kālass' eva rājupatthānam gacchanto addasa tam dārakam kākehi samparikinṇam, disvāna manusse pucchi kiṁ etam bhaṇe kākehi samparikinṇan ti. dārako devā 'ti. jivati bhaṇe 'ti. jivati devā 'ti. tena hi bhaṇe tam dārakam amhākam antepuram netvā dhātīnam detha posetun ti. evam devā 'ti kho te manussā Abhayassa rājakunārassa paṭisūnitvā tam dārakam Abhayassa rājakumārassa antepuram netvā dhātīnam adāmsu posethā 'ti. tassa jivatīti Jīvako 'ti nāmam akāmsu, kumārena posāpito 'ti Komāra-bhacco 'ti nāmam akāmsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññutam pāpuṇi. atha kho Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā Abhayam rājakumāram etad avoca: kā me deva mātā ko pitā 'ti. aham pi kho te bhaṇe Jīvaka mātaram na jānāmi, api cāham te pitā, mayāpi posāpito 'ti. atha kho Jīvakassa Komārabhaccassa etad ahosi: imāni kho rājakulāni na sukarāni asippena upajīvitum. yaṁ nūnāham sippam sikkheyyan ti. tena kho pana samayena Takkasilāyam disāpāmokkho vejjo paṭivasati. ||5|| atha kho Jīvako Komārabhacco Abhayam rājakumāram anāpucchā yena Takkasilā

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasam̄kami, upasam̄kamitvā tam vejjam̄ etad avoca: icchām' aham̄ ācariya sippam̄ sikkhitun ti. tena hi bhaṇe Jivaka sikkhassū 'ti. atha kho Jivako Komārabhacco bahum̄ ca gaṇhāti lahum̄ ca gaṇhāti suṭṭhum̄ ca upadhāreti gahitam̄ c' assa na pamussati. atha kho Jivakassa Komārabhaccassa sattannam̄ vassānam̄ accayena etad ahosi: aham̄ kho bahum̄ ca gaṇhāmi lahum̄ ca gaṇhāmi suṭṭhum̄ ca upadhāremi gahitam̄ ca me na pamussati satta ca me vassāni adhīyatassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatiti. ||6|| atha kho Jivako Komārabhacco yena so vejjo ten' upasam̄kami, upasam̄kamitvā tam vejjam̄ etad avoca: aham̄ kho ācariya bahum̄ ca gaṇhāmi lahum̄ ca gaṇhāmi suṭṭhum̄ ca upadhāremi gahitam̄ ca me na pamussati satta ca me vassāni adhīyatassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatiti. tena hi bhaṇe Jivaka khanittim̄ ādāya Takkasilāya samantā yojanam̄ āhiṇḍanto yam̄ kiñci abhesajjam̄ passeyyāsi tam̄ āharā 'ti. evam̄ ācariyā 'ti kho Jivako Komārabhacco tassa vejjassa patisunitvā khanittim̄ ādāya Takkasilāya samantā yojanam̄ āhiṇḍanto na kiñci abhesajjam̄ addasa. atha kho Jivako Komārabhacco yena so vejjo ten' upasam̄kami, upasam̄kamitvā tam vejjam̄ etad avoca: āhiṇḍanto 'mhi ācariya Takkasilāya samantā yojanam̄, na kiñci abhesajjam̄ addasan ti. sikkhito 'si bhaṇe Jivaka, alān te ettakam̄ jivikāyā 'ti Jivakassa Komārabhaccassa parittam̄ pātheyyam̄ pādāsi. ||7||

atha kho Jivako Komārabhacco tam̄ parittam̄ pātheyyam̄ ādāya yena Rājagahañ tena pakkāmi. atha kho Jivakassa Komārabhaccassa tam̄ parittam̄ pātheyyam̄ antarā magge Sākete parikkhayam̄ agamāsi. atha kho Jivakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum̄, yam̄ nūnāham̄ pātheyyam̄ pariyeseyyan ti. tena kho pana samayena Sākete setṭhibhariyāya sattavassiko sisābādhō hoti, bahū mahantā -mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogam kātum, bahum̄ hiraññam̄ ādāya agamāmu. atha kho Jivako Komārabhacco Sāketañ pavisitvā manusse pucchi: ko bhaṇe gilāno kam̄ tikicchāmīti. etissā ācariya setṭhibhariyāya

sattavassiko sisābādho, gaccha ācariya setṭhibhariyā tiki-
echāhīti. ||8|| atha kho Jīvako Komārabhacco yena setṭhissa
gahapatissa nivesanām ten' upasamkami, upasamkamitvā
dovārikam ḥñāpesi: gaccha bhaṇe dovārika, setṭhibhariyāya
pāvada, vejjo ayye ḫagato so tam daṭṭhukāmo 'ti. evam
ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa paṭi-
suṇitvā yena setṭhibhariyā ten' upasamkami, upasamkamitvā
setṭhibhariyā etad avoca: vejjo ayye ḫagato so tam daṭṭhu-
kāmo 'ti. kīdiso bhaṇe dovārika vejjo 'ti. daharako ayye
'ti. alam bhaṇe dovārika, kiṇ me daharako vejjo karissati.
bahū mahantā-mahantā disāpāmokkhā vejjā ḫgantvā nāsa-
kkhīmsu ḫrogam kātun, bahun hiraññāmādāya agamamisū 'ti.
||9|| atha kho so dovāriko yena Jīvako Komārabhacco ten'
upasamkami, upasamkamitvā Jīvakam Komārabhaccam etad
avoca: setṭhibhariyā ācariya evam āha: alam bhaṇe dovārika
... agamamisū 'ti. gaccha bhaṇe dovārika, setṭhibhariyāya
pāvada: vejjo ayye evam āha: mā kir' ayye pure kiñci adāsi,
yadā ḫrogā ahosi, tadā yam iccheyyāsi tam dajjeyyāsiti.
evam ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa
paṭisuṇitvā yena setṭhibhariyā ten' upasamkami, upasam-
kamitvā setṭhibhariyā etad avoca: vejjo ayye evam āha
... tam dajjeyyāsiti. tena hi bhaṇe dovārika vejjo ḫgacch-
atū 'ti. evam ayye 'ti kho so dovāriko setṭhibhariyāya
paṭisuṇitvā yena Jīvako Komārabhacco ten' upasamkami,
upasamkamitvā Jīvakam Komārabhaccam etad avoca: setṭhi-
bhariyā tam ācariya pakkosatīti. ||10|| atha kho Jīvako
Komārabhacco yena setṭhibhariyā ten' upasamkami, upasam-
kamitvā setṭhibhariyāya vikārapū sallakkhetvā setṭhibhariyā
etad avoca: pasatena ayye sappinā attho 'ti. atha kho
setṭhibhariyā Jīvakassa Komārabhaccassa pasatam sappim
dāpesi. atha kho Jīvako Komārabhacco tam pasatam sappim
nānābhesajjehi nippacitvā setṭhibhariyā mañcakē uttānam
nipajjāpetvā natthuto adāsi. atha kho tam sappi natthuto
dinnam mukhato ggacchi. atha kho setṭhibhariyā paṭiggahe
nuṭṭhuhitvā dāsim ḥñāpesi: handa je imam sappim picunā
gañhāhīti. ||11|| atha kho Jīvakassa Komārabhaccassa etad
ahos: acchariyām yāva lūkhāyām gharanī yatra hi nāma
imam chaddaniyadhammam sappim picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyam kiñci deyyadhammaṁ dassatiti. atha kho setṭhibhariyā Jīvakassa Komārabhaccassa vikāram sallakkhetvā Jīvakam Komārabhaccam etad avoca : kissa tvam ācariya vimano 'stī. idha me etad ahosi : acchariyam yāva . . . dassatiti. mayaṁ kho ācariya agārikā nāma upajānām' etassa samyamassa, varam etam sappi dāsānam vā kamma-karānam vā pādabbhañjanam vā padipakaraṇe vā asittam. mā tvam ācariya vimano ahosi, na te deyyadhammo hāyissatiti. ||12|| atha kho Jīvako Komārabhacco setṭhibhariyāya sattavassikam sisābhādham eken' eva natthukammena apakadḍhi. atha kho setṭhibhariyā ārogā samānā Jīvakassa Komārabhaccassa cattāri sahassāni pādāsi, putto mātā me ārogā ṛhitā 'ti cattāri sahassāni pādāsi, sunisā sassū me ārogā ṛhitā 'ti cattāri sahassāni pādāsi, setṭhi gahapati bharīyā me ārogā ṛhitā 'ti cattāri sahassāni pādāsi dāsam ca dāsim ca assaratham ca. atha kho Jīvako Komārabhacco tāni soļasa sahassāni ādāya dāsam ca dāsim ca assaratham ca yena Rājagahaṁ tena pakkāmi, anupubbena yena Rājagahaṁ yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā Abhayam rājakumāram etad avoca : idam me deva paṭhamakammaṇi soļasa sahassāni dāso ca dāsi ca assaratho ca, paṭigāṇhātu me devo posāvanikan ti. alam bhaṇe Jīvaka tuyh' eva hotu, amhākañ ñeva antepure nivesanam māpehīti. evam devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa patisunītvā Abhayassa rājakumārassa antepure nivesanam māpesi. ||13||

tena kho pana samayena rāñño Māgadhassa Seniyassa Bimbisārassa bhagandalabādho hoti, sāṭakā lohitena makkhiyanti. deviyo disvā uppāñdenti utunī dāni devo, puppham devassa uppānam, na cirass' eva devo vijāyissatiti. tena rājā mañku hoti. atha kho rājā Māgadho Seniyo Bimbisārō Abhayam rājakumāram etad avoca : mayham kho bhaṇe Abhaya tādiso abādho : sāṭakā lohitena makkhiyanti, deviyo mam disvā uppāñdenti . . . vijāyissatiti. iñgha bhaṇe Abhaya tādisam vejjam jānāhi yo mam tiki-ccheyyā 'ti. ayam deva amhākam Jīvako vejjo taruṇo bhadrako, so devam tikičchissatiti. tena hi bhaṇe Abhaya

Jivakam vejjam āñāpehi, so mam tikiucchissatīti. ||14|| atha kho Abhayo rājakumāro Jivakam Komārabhaccam āñāpesi : gaccha bhaṇe Jivaka rājānam tikiucchāhīti. evam devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisūnitvā nakhena bhesajjam ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : ābādham deva passāmā 'ti. atha kho Jivako Komārabhacco rañño Māgadha-ssa Seniyassa Bimbisārassa bhagandalabādham eken' eva ālepena apakaḍḍhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogō samāno pañca itthisatāni sabbālamkāram bhūsāpetvā omuñcāpetvā puñjam kārāpetvā Jivakam Komārabhaccam etad avoca : etam bhaṇe Jivaka pañcannam itthisatānam sabbālamkāram tuyham hotū 'ti. alam deva adhikāraṇ me devo sarattu 'ti. tena hi bhaṇe Jivaka mam upaṭṭhaha itthāgāram ca buddhapamukham bhikkhusamgham cā 'ti. evam devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa sethissa sattavassiko sisabādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṇīsu ārogam kātum, bahum hiraññam ādāya agamaṇīsu. api ca vejjehi paccakkhāto hoti, ekacce vejjā evam āhaṇsu : pañcamam divasam setthi gahapati kālam karissatīti, ekacce vejjā evam āhaṇsu : sattamam divasam setthi gahapati kālam karissatīti. atha kho Rājagahakassa negamassa etad ahosi : ayam kho setthi gahapati bahūpakāro rañño c' eva negamassa ca, api ca vejjehi paccakkhāto, ekacce vejjā evam āhaṇsu : pañcamam divasam setthi gahapati kālam karissatīti, ekacce vejjā evam āhaṇsu : sattamam divasam setthi gahapati kālam karissatīti, ayam ca rañño Jivako vejjo taruṇo bhadrako, yam nūna mayam rājānam Jivakam vejjam yacceyyāma setthim gahapatim tikiucchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : ayam deva setthi gahapati bahūpakāro devassa c' eva negamassa ca, api ca vejjehi paccakkhāto . . . karissatīti. sādhū devo Jivakam vejjam āñāpetu setthim gahapatim

tikicchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakam Komārabhaccam ānāpcsi : gaccha bhaṇe Jīvaka setṭhim gahapatim tikiechāhīti. evam devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisūnitvā yena setṭhi gahapati ten' upasamkami, upasamkamitvā setṭhissa gahapatissa vikāram sallakkhetvā setṭhim guhapatim etad avoca : sac' āham tam gahapati ārogāpeyyam kiñ me assa deyyadhammo 'ti. sabbam sāpateyyam ca te ācariya hotu aham ca te dāso 'ti. ||17|| sakkhissasi pana tvam gahapati ekena passena satta māse nipajjitun ti. sakkom' āham ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati dutiyena passena satta māso nipajjitun ti. sakkom' āham ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati uttāno satta māse nipajjitun ti. sakkom' āham ācariya uttāno satta māse nipajjitun ti. atha kho Jīvako Komārabhacco setṭhim gahapatim mañcake nipajjāpetvā mañcake sambandhitvā sisacchavim upphāletvā sibbinim vināmetvā dve pāṇake nīharitvā janassa dassesi : passath' ayyo ime dve pāṇake ekañi khuddakam ekañ mahallakan. ye te ācariyā evam āhamsu : pañcamam divasam setṭhi gahapati kālam karissatī teh' āyam mahallako pāṇako dittho, pañcamam divasam setṭhissa gahapatissa matthaluñgam pariyādiyissati, matthaluñgassa pariyādānā setṭhi gahapati kālam karissati, sudiñtho tehi ācariyehi. ye te ācariyā evam āhamsu : sattamam divasam setṭhi gahapati kālam karissatī teh' āyam khuddako pāṇako dittho, sattamam divasam setṭhissa gahapatissa matthaluñgam pariyādiyissati, matthaluñgassa pariyādānā setṭhi gahapati kālam karissati, sudiñtho tehi ācariyehi. siddhi gahapati sattāhassa accayena Jivakam Komārabhaccam etad avoca : nāham ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu mo tvam gahapati paṭisūni sakkom' āham ācariya ekena passena satta māse nipajjitun ti. saccāham ācariya paṭisūni, ap' āham marissāmi, nāham sakkomi ekena passena satta māse nipajjitun ti. tena hi tvam gahapati dutiyena passena satta māse nipajjāhīti. atha kho setṭhi gahapati sattāhassa accayena Jivakam Komārabhaccam etad

avoca : nāham ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisupi sakkom' aham ācariya dutiyena passena satta māse nipajjitun ti. saccāham ācariya paṭisupi, ap' āham marissāmi, nāham ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvam gahapati uttāno satta māse nipajjhāti. atha kho setthi gahapati sattāhassa accayena Jīvakam Komārabhaccam etad evoca : nāham ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvam gahapati paṭisupi sakkom' aham ācariya uttāno satta māse nipajjitun ti. saccāham ācariya paṭisupi, ap' āham marissāmi, nāham sakkomi uttāno satta māse nipajjitun ti. ||19|| aham co tam gahapati na vadeyyam ettakam pi tvam na nipajjeyyāsi, api ca patigacc' ova mayāñāto tīhi sattāhehi setthi gahapati ārogo bhavissatīti. utthehi gahapati ārogo 'si, jānāhi kim me deyyadhammo 'ti. sabbam sāpateyyam ca te ācariya hotu aham ca te dāso 'ti. alām gahapati mā me tvam sabbam sāpateyyam adāsi mā ca me dāso, rañño satasahassam dehi mayham satasahassan ti. atha kho setthi gahapati ārogo samāno rañño satasahassam adāsi Jīvakassa Komārabhaccassa satasahassam. ||20||

tena kho pana samayena Bārāṇaseyyakassa setthi-puttassa mokkhacikāya kīlantassa antaganṭhabādho hoti yena yāgu pi pītā na sammāparināmām gacchati bhattam pi bhuttam na sammāparināmām gacchati uccāro pi passāvo pi na paguṇo. so tena kiso hoti lūkho dubbaṇṇo uppāṇḍuppanḍukajāto dhamanisanthatagatto. atha kho Bārāṇaseyyakassa setthi-hissa etad ahosi : mayham kho puttassa kīdiso abādho. yāgu pi pītā na sammāparināmām gacchati bhattam pi bhuttam na sammāparināmām gacchati uccāro pi passāvo pi na paguṇo, so tena kiso lūkho dubbaṇṇo uppāṇḍuppanḍukajāto dhamanisanthatagatto. yam nūnāham Rājagahaṁ gantvā rājānam Jīvakam vejjam yāceyyam puttam me tikkicchitun ti. atha kho Bārāṇaseyyako setthi Rājagahaṁ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : mayham kho deva puttassa tādiso abādho : yāgu pi . . . dhamanisanthatagatto. sādhū devo Jīvakam

vejjam̄ ânâpetu puttam̄ me tikičchitun ti. ||21|| atha kho rājā Māgadho Seniyo Bimbisāro Jivakam̄ Komārabhaccam̄ ânâpesi : gaccha bhaṇe Jivaka Bārāṇasim̄ gantvā Bārāṇaseyyakam̄ setthiputtam̄ tikičchāhīti. evam̄ devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisūṇitvā Bārāṇasim̄ gantvā yena Bārāṇaseyyako setthiputto 'ten' upasam̄kami, upasam̄kamitvā Bārāṇaseyyakkassa setthiputtassa vikāraṇ sallakkhetvā janam̄ ussāretvā tirokaraṇiyam̄ parikkhipitvā thambhe ubbandhitvā bhariyam̄ purato ḥapetvā udaracchavim̄ upphāletvā antagan̄thim̄ nīharitvā bhariyāya dassesi passa te sāmikassa abādham̄, iminā yāgu pi pītā na sammāpariṇāmam̄ gacchati bhattam̄ pi bhuttam̄ na sammāpariṇāmam̄ gacchati uccāro pi passāvo pi na paguno, imināyañ kiso lūkho dubbañño uppāñduppāñdukajāto dhamanisanthatagatto 'ti, antagan̄thim̄ viniveṭhetvā antāni patipavesetvā udaracchavim̄ sibbetvā ālepam̄ adāsi. atha kho Bārāṇaseyyako setthiutto na cirass' ova ārogo ahosi. atha kho Bārāṇaseyyako setthiutto me ārogo thito 'ti Jivakassa Komārabhaccassa soñasa sahassāni pādāsi. atha kho Jivako Komārabhacco tāni soñasa sahassāni adāya punad eva Rājagahañ paccaṅgacchi. ||22||

tena kho pana samayena rañño Pajjotassa pañduro-gābādho hoti. bahū mahantā - mahantā disāpāmokkhā vejjā ūgantvā nāsakkhiñsu ārogam̄ kātum̄, bahun̄ hiraññam̄ adāya agaunañsu. atha kho rājā Pajjoto rañño Māgadhassa Seniyassa Bimbisārassa santike dūtam̄ pāhesi : mayham̄ kho tādiso abādho, sādhу devo Jivakam̄ vejjam̄ ânâpetu, so mañ tikičchissatīti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakam̄ Komārabhaccam̄ ânâpesi : gaccha bhaṇe Jivaka Ujjenim̄ gantvā rājānam̄ Pajjotam̄ tikičchāhīti. evam̄ devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisūṇitvā Ujjenim̄ gantvā yena rājā Pajjoto ten' upasam̄kami, upasam̄kamitvā rañño Pajjotassa vikāraṇ sallakkhetvā rājānam̄ Pajjotam̄ etad avoca : ||23|| sappiñ deva nippacissāmi, tam̄ devo pivissatīti. alam̄ bhaṇe Jivaka yan̄ te sakkā vinā sappiñ ārogam̄ kātum̄ tañ karohi, jeguccham̄ me sappi paṭikkūlan ti. atha kho Jivakassa Komārabhaccassa etad

ahosi : imassa kho rañño tādiso ābhādho na sakkā vinā sappinā ārogam̄ kātum̄. yan̄ nūnāhaṁ sappiṁ nippaceyyam̄ kasāvavaṇṇam̄ kasāvagandham̄ kasāvaraṣan ti. atha kho Jīvako Komārabhacco nānābhlesajjehi sappiṁ nippaci kasāvavaṇṇam̄ kasāvagandham̄ kasāvaraṣam. atha kho Jīvakassa Komārabhaccassa etad ahosi : imassa kho rañño sappi pītam̄ pariṇāmentam̄ uddekaṁ dassati. caṇḍ' āyam̄ rājā ghātāpeyyāsi maṁ. yan̄ nūnāhaṁ paṭigacce' eva āpuccheyyan ti. atha kho Jīvako Komārabhacco yena rājā Pajjoto ten' upasam̄kami, upasam̄kamitvā rājānaṁ Pajjotam̄ etad avoca : ||24|| mayam̄ kho deva vejjā nāma tādisena muhuttena mūlāni uddharāma bhesajjāni sam̄harāma. sādhu devo vāhanāgāresu ca dvāresu ca āñāpetu : yena vāhanena Jīvako icchatī tena vāhanena gacchatu, yena dvārena icchatī tena dvārena gacchatu, yan̄ kālam̄ icchatī tam̄ kālam̄ gacchatu, yan̄ kālam̄ icchatī tam̄ kālam̄ pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca dvāresu ca āñāpesi : yena vāhanena Jīvako icchatī tena vāhanena gacchatu, yena dvārena icchatī tena dvārena gacchatu, yan̄ kālam̄ icchatī tam̄ kālam̄ gacchatu, yan̄ kālam̄ icchatī tam̄ kālam̄ pavisatū 'ti. tena kho pana samayena rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsayojanikā hoti. atha kho Jīvako Komārabhacco rañño Pajjotassa sappiṁ upanāmesi kasāvaṇ dovo pīvatū 'ti. atha kho Jīvako Komārbhacco rājānaṁ Pajjotam̄ sappiṁ pāyetvā hatthisālam̄ gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati. ||25|| atha kho rañño Pajjotassa tam̄ sappi pītam̄ pariṇāmentam̄ uddekaṁ adāsi. atha kho rājā Pajjoto manusse etad avoca : dutṭhenā bhaṇe Jīvakena sappiṁ pāyito 'mhi. tena hi bhaṇe Jīvakena vejjam̄ vicinathā 'ti. Bhaddavatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena kho pana samayena rañño Pajjotassa Kāko nāma dāso sūṭhiyojaniko hoti amanussena paṭicca jāto. atha kho rājā Pajjoto Kākuṇ dāsam̄ āñāpesi : gaccha bhaṇe Kāka Jīvakena vejjam̄ nivatte. i rājā tam̄ ācariya nivattāpetīti. ete kho bhaṇe Kāka vejjā nāma bahumāyā, mā c' assa kiñci paṭigga-hositi. ||26|| atha kho Kāko dāso Jīvakena Komārabhaccam̄ aśtarā magge Kosambiyam̄ sambhāvesi pātarāsaṁ karon-tam̄. atha kho Kāko dāso Jīvakena Komārabhaccam̄ etad

avoca : rājā tam ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bhuñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alam ācariya raññ' amhi ḥṇatto : ete kho bhaṇe Kāka vejjā nāma bahumāyā mā c' assa kiñci patīggahesīti. tena kho pana samayena Jivako Komārabhacco nakhena bhesajjaṇ olum-petvā āmalakan̄ ca khādati pāniyāṇ ca pivati. atha kho Jivako Komārabhacco Kākam dāsam̄ etad avoca : handa bhaṇe Kāka āmalakan̄ ca khāda pāniyāṇ ca pivassū 'ti. ||27|| atha kho Kāko dāso ayaṇ kho vejjo āmalakan̄ ca khādati pāniyāṇ ca pivati, na arahatī kiñci pāpakan̄ hotun ti upadḍhāmalakan̄ ca khādi pāniyāṇ ca apāyi. tassa tam upadḍhāmalakan̄ khādayitāṇ tath' eva nicchāresi. atha kho Kāko dāso Jivakaṇ Komārabhaccam̄ etad avoca : atthi me ācariya jīvitān ti. mā bhaṇe Kāka bhāyi, tvam̄ c' eva ārogo bhavissasi, rājā ca cando, so rājā ghātāpeyyāsi mām, tenāham na nivattāmiti Bhaddavatikam̄ hatthinikam̄ Kākassa niyyādetvā yena Rājagahaṇ tena pakkāmi, anupubbena yena Rājagahaṇ yena rājā Māgadho Seniyo Bimbisārō ten' upasam̄kami, upasam̄kanitvā raññō Māgadhassa Seniyassa Bimbisārassa etam̄ atthāpi ārocesi. sutthu bhaṇe Jivaka akāsi yam pi na nivatto, cando so rājā ghātāpeyyāsi 'tan ti. ||28|| atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santiko dūtaṇ pāhesi, āgacchatu Jivako varāṇ dassāmīti. alam̄ ayyo adhikāram me devo saraṇū 'ti. tena kho pana samayena raññō Pajjotassa Siveyyakaṇ dussayugam̄ uppannaṇ hoti bahunnaṇ dussānaṇ bahunnaṇ dussayugānaṇ bahunnaṇ dussayugasatānaṇ bahunnaṇ dussayugasahassā-naṇ bahunnaṇ dussayugasatasahassānaṇ aggam̄ ca setṭhaṇ ca mokkhāṇ ca uttamaṇ ca pavaraṇ ca. atha kho rājā Pajjoto tam Siveyyakaṇ dussayugam̄ Jivakassa Komārabhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad ahosi: idam kho mo Siveyyakaṇ dussayugam̄ raññā Pajjotena pahitaṇ bahunnaṇ dussānaṇ . . . pavaram ea, na yimam aññō koci paccārahati aññatra tena bhagavatā arahatā sammā-sambuddhena raññā vā Māgadhena Seniyena Bimbisārenā 'ti. ||29||

tena kho pana samayena bhagavato kāyo dosābhisanūṇ hoti. atha kho bhagavā ḫyasmantam̄ Ānandam̄ āmantesi :

dosâbhisanno kho Ânanda tathâgatassa kâyo, icchatî tathâgato
 virecanam pâtun ti. atha kho âyasmâ Ânando yena Jîvako
 Komârabhacco ten' upasamkami, upasamkamitvâ Jîvakam
 Komârabhaccam etad avoca: dosâbhisanno kho âvuso Jîvaka
 tathâgatassa kâyo, icchatî tathâgato virecanam pâtun ti.
 tena hi bhante Ânanda bhagavato kâyam katipâham sine-
 hethâ 'ti. atha kho âyasmâ Ânando bhagavato kâyam
 katipâham sinehetvâ yena Jîvako Komârabhacco ten' upa-
 samkami, upasamkamitvâ Jîvakam Komârabhaccam etad
 avoca: siniddho kho âvuso Jîvaka tathâgatassa kâyo, yassa
 dâni kâlam maññasiti. ||30|| atha kho Jîvakassa Komâra-
 bhaccassa etad ahosi: na kho me tañ patirûpam yo 'ham
 bhagavato olârikam virecanam dadeyyan ti, tîni uppala-
 hatthâni nânâbhesajjhi paribhâvetvâ yena bhagavâ ten'
 upasamkami, upasamkamitvâ ekam uppaluhattham bhagavato
 upanâmesi imam bhante bhagavâ pathamam uppaluhattham
 upasiñghatu, idam bhagavantam dasakkhattum virecessatîti.
 dutiyam pi uppaluhattham bhagavato upanâmesi imam bhante
 bhagavâ dutiyam uppaluhattham upasiñghatu, idam bhaga-
 vantam dasakkhattum virecessatîti. tatiyam pi uppaluha-
 tham bhagavato upanâmesi imam bhante bhagavâ tatiyam
 uppaluhattham upasiñghatu, idam bhagavantam dasakkha-
 ttum virecessatîti, evam bhagavato samatiñsâya virecanam
 bhavissatîti. atha kho Jîvako Komârabhacco bhagavato sam-
 atiñsâya virecanam datvâ bhagavantam abhivâdetvâ padakkhi-
 ñam katvâ pakkâmi. ||31|| atha kho Jîvakassa Komâra-
 bhaccassa bahi dvârakoṭṭhakâ nikkhantassa etad ahosi: mayâ
 kho bhagavato samatiñsâya virecanam dinnam. dosâbhisanno
 tathâgatassa kâyo, na bhagavantam samatiñsakkhattum vire-
 cessati, ekûnatiñsakkhattum bhagavantam virecessati, api
 ca bhagavâ viritto nahâyissati, nahâtam bhagavantam sakin
 virecessati, evam bhagavato samatiñsâya virecanam bhavissa-
 tîti. atha kho bhagavâ Jîvakassa Komârabhaccassa cetasa
 cetoparivitkan. aññâya âyasmantam Ânandam âmantesi:
 idhânda Jîvakassa Komârabhaccassa bahi dvârakoṭṭhakâ
 nikkhantassa etad ahosi: mayâ kho bhagavato . . . bhavissa-
 tîti. tena h' Ânanda uñhodakan patiyâdethâ 'ti. evam
 bhante 'ti kho âyasmâ Ânando bhagavato patisunîtvâ uñho-

dakam patiyādesi. ||32|| atha kho Jīvako Komārabhacco yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantam nisidi, ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jīvakā 'ti. idha mayham bhante bahi dvārakotthakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatiti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā unhoodakam nahāyi, nahātam bhagavantam sakiñ virecesi, evam bhagavato samatisāya virceanam ahosi. atha kho Jīvako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, alaṁ yūsapinḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jīvako Komārabhacco tam Siveyyakam dussayugam ādāya yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : ekāham bhante bhagavantam varam yācāmīti. atikkantavarā kho Jīvaka tathāgatā 'ti. yan ca bhante kappati yan ca anavejjan ti. vadehi Jīvakā 'ti. bhagavā bhante pamsukūliko bhikkhusamgho ca. idam me bhante Siveyyakam dussayugam rāññā Pajjotena pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussaygasatasahassānam aggam ca settham ca mokkham ca uttamam ca pavaram ca. paṭigajjhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapaticivaranī anujānātū 'ti. paṭigguhesi bhagavā Siveyyakanī dussayugam. atha kho bhagavā Jīvakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamscesi. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamscito utthāyanā bhagavantam abhivādetvā padakkhinam katvā pukkāmi. ||34|| atha kho bhagavā etasmīn nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave gahapaticivaram. yo icchatī pamsukūliko hotu, yo icchatī gahapaticivaram sādiyatū. itarītarena p' āhaṁ bhikkhave santuttlīm vanṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnam gahapaticivaram anuññātan ti, te ca manussā haṭṭhā ahesum udaggā, idāni kho mayaṁ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticivaram anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjim̄su. assosum̄ kho jānapadā manussā bhagavatā kira bhikkhūnam gahapaticivaram anuññātan ti, te ca manussā haṭṭhā ahesum udaggā, idāni kho mayaṁ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticivaram anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjim̄su. ||35|| tena kho pana samayena saṅghassa pāvāro uppanno hoti. bhagavato etam atthaṁ ārocesum̄. anujānāmi bhikkhave pāvāran ti. koṣeyyapāvāro uppanno hoti. anujānāmi bhikkhave koṣeyyapāvāran ti. kojavam̄ uppannam̄ hoti. anujānāmi bhikkhave kojavam̄ hoti. ||36||

paṭhamakabhāṇavāram niṭṭhitam̄.

tena kho pana samayena Kāsikarājā Jīvakassa Komārabhaccassa adhikāsikam̄ kambalam pāhesi upaḍḍhakāsinam̄. atha kho Jīvako Komārabhacco tam adhikāsikam̄ kambalam adhāya yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam̄ abhivādetvā ekamantam̄ nisidi. ekamantam̄ nisinno kho Jīvako Komārabhacco bhagavantam̄ etad avoca: ayqm̄ me bhante adhikāsiko kambalo Kāsiraññā pahito upaḍḍhakāsinam̄ khamamāno. paṭigāphātu mo bhante bhagavā kambalam yan mama assa dīgharattam hitāya sukhāyā 'ti. patiggahesi bhagavā kambalam. atha kho bhagavā Jīvakañ Komārabhaccam̄ dhammīyā kathāya sandassesi — la — padakkhiṇam̄ katvā pakkāmi. atha kho bhagavā etasmīm̄ nidāne dhammikathaṁ katvā bhikkhūmantesi: anujānāmi bhikkhave kambalan ti. ||1||2||

tena kho pana samayena saṅghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnam̄ etad ahosi: kiṁ nu kho bhagavatā cīvaram̄ anuññātam̄ kiṁ ananuññātan ti. bhagavato etam atthaṁ ārocesum̄. anujānāmi bhikkhave cha cīvarāni khomam̄ kappāsikam̄ koṣeyyam̄ kambalam sāṇam bhaṅgan ti. ||1|| tena kho pana samayena te bhikkhū gaha-

paticīvaram sādiyanti, te kukkuccāyantā pamsukūlam na sādiyanti ekam yeva bhagavatā cīvaram anuññātam na dve 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkha-ve gahapaticīvaram sādiyantena pamsukūlam pi sāditum, tad-ubhayena p' āham bhikkhave santutthim vanṇemīti. ||2||3||

tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapatipannā honti. ekacce bhikkhū susānam okkamīnsu pamsukūlāya, ekacce bhikkhū nāga-mesum. ye te bhikkhū susānam okkamīnsu pamsukūlāya te paṇsukūlāni labhiṃsu, ye te bhikkhū nāgumesum te evam āhamsu : amhākam pi āvuso bhāgam dethā 'ti. te evam āhamsu : na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe nāgamitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nāgamentānam nākāmā bhāgam dātun ti. ||1|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānam okkamīnsu paṇsukūlāya, ekacce bhikkhū āga-mesum. ye te bhikkhū susānam okkamīnsu pamsukūlāya te paṇsukūlāni labhiṃsu, ye te bhikkhū āgumesum te evam āhamsu : amhākam pi āvuso bhāgam dethā 'ti. te evam āhamsu : na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na okkamitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave āgamentānam akāmā bhāgam dātun ti. ||2|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū paṭhamam susānam okkamīnsu pamsukūlāya, ekacce bhikkhū pacchā okkamīnsu. ye te bhikkhū paṭhamam susānam okkamīnsu pamsukūlāya te paṇsukūlāni labhiṃsu, ye te bhikkhū pacchā okkamīnsu te na labhiṃsu, te evam āhamsu : amhākam pi āvuso bhāgam dethā 'ti. te evam āhamsu : na mayam āvuso tumhākam bhāgaṇ dassāma, kissa tumhe pacchā okkamitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pacchā okkantānam nākāmā bhāgam dātun ti. ||3|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapatipannā honti. te sadisā susānam okkamīnsu pamsukūlāya, ekacce bhikkhū pamsukūlāni labhiṃsu, ekacce bhikkhū na

labhimṣu. ye te bhikkhū na labhimṣu te evam āhamṣu: amhākam pi āvuso bhāgam dethā 'ti. te evam āhamṣu: na mayam āvuso tumhākāṇ bhāgam dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṇ ārocesuṁ. anujānāmi bhikkhave sadiśānam okkantānam akāmā bhāgam dātun ti. ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapatiṇḍanā honti. te katikāṇ katvā susānam okkamimṣu pañsukulāya, ekacce bhikkhū pañsukulāni labhimṣu, ekacce bhikkhū na labhimṣu. ye te bhikkhū na labhimṣu te evam āhamṣu: amhākam pi āvuso bhāgam dethā 'ti. te evam āhamṣu: na mayam āvuso tumhākāṇ bhāgam dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṇ ārocesuṁ. anujānāmi bhikkhave katikāṇ katvā okkantānam akāmā bhāgam dātun ti. ||5|| 4||

tena kho pana samayena manussā cīvaraṇ ādāya ārāmāṇ īgacchanti, te paṭiggāhakāṇ alabhamānā paṭi-haranti, cīvaraṇ parittam uppajjati. bhagavato etam atthaṇ ārocesuṁ. anujānāmi bhikkhave pañcah' aṅgehi samannāgataṇ bhikkhum cīvara paṭiggāhakāṇ samma-nnitum : yo na chandāgatim gaccheyya, na dosāgatim gaccheyya, na mohāgatim gaccheyya, na bhayāgatim gaccheyya, gahitāgahitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo : pathamāṇ bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibalena sañgho nāpetabbo : sunātu me bhante sañgho. yadi sañghassa pattakallam sañgho itthannāmāṇ bhikkhum cīvara paṭiggāhakāṇ samma-nneyya. esā ūatti. sunātu me bhante sañgho. sañgho itthannāmāṇ bhikkhum cīvara paṭiggāhakāṇ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvara-paṭiggāhakassa sammuti, so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato sañghena itthannāmo bhikkhu cīvara paṭiggāhako. khamati sañghassa, tasmā tuṇhī, evaṇ etam dhārayāmīti. ||2|| 5||

tena kho pana samayena cīvara paṭiggāhakā bhikkhū cīvaraṇ paṭiggahetvā tath' eva ujjhitvā pakkamanti, cīvaraṇ nassati. bhagavato etam atthaṇ ārocesuṁ. anujānāmi

bhikkhave pañcaḥ' aṅgehi samannāgataṁ bhikkhum cīvaraṇidāhakam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya nihitānihitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācītabbo, yācītvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam bhikkhum cīvaraṇidāhakam sammanneyya. esā īatti. suṇātu me bhante saṃgho. saṃgho itthannāmam bhikkhum cīvaraṇidāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaraṇidāhakassa sammuti so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaraṇidāhako. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| 6||

tena kho pana samayena cīvaraṇidāhakā bhikkhū maṇḍapo pi rukkhamūle pi nimbakose pi cīvaraṇi nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yaṇi saṃgho ākañkhati vihāraṇi vā addhayogaṇi vā pāśadām vā hammiyam vā guham vā. ||1|| evam ca pana bhikkhavo sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam vihāraṇi bhaṇḍāgāram sammanneyya. esā īatti. suṇātu me bhante saṃgho. saṃgho itthannāmam vihāraṇi bhaṇḍāgāram sammannati. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāram. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| 7||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṇi aguttam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgataṁ bhikkhum bhaṇḍāgārikam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya guttāguttam ca jāneyya. evam ca pana bhikkhave sammannitabbo —la— sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti.
||1|| tena kho pana samayena chabbaggyā bhikkhū bhandāgārikam vutthāpentī. bhagavato etam attham ārocesum. na bhikkhave bhandāgāriko vutthāpetabbo. yo vutthāpeyya, āpatti dukkaṭassā 'ti. ||2||8||

tena kho pana samayena samghassa bhandāgāre cīvaraṁ ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sammukhībhūtena samghena bhājetun ti. tena kho pana samayena sabbo samgho cīvaraṁ bhājento kolāhalam akāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcaḥ aṅgehi samannāgataṁ bhikkhuṇ cīvarabhājakam sammannitum yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya bhājitābhājitaṁ ca jāneyya. evam ca pana bhikkhave sammannitabbo — la — sammato samghena ithannāmo bhikkhu cīvarabhājako. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti.
||1|| atha kho cīvarabhājukānam bhikkhūnam etad ahosi: kathaṁ nu kho cīvaraṁ bhājetabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam uccinītvā tulayitvā vaṇṇāvaṇṇam katvā bhikkhū gaṇetvā vaggam bandhitvā cīvarapativisam ṭhapetun ti. atha kho cīvarabhājakānam bhikkhūnam etad ahosi: kathaṁ nu kho sāmaṇerānam cīvarapativiso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sāmaṇerānam upaḍḍhapaṭivisam dātun ti. ||2|| tena kho pana samayena aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave uttarantassa sakam bhāgam dātun ti. tena kho pana samayena aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave anukkhepe dinne atirekabhāgam dātun ti. ||3|| atha kho cīvarabhājukānam bhikkhūnam etad ahosi: kathaṁ nu kho cīvarapativiso dātabbo āgaṭapatiṭiyā nu kho udāhu yathāvuḍḍhan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vikalake tosetvā kusapātaṁ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

mattikāya pi cīvaraṇam rajanti, cīvaraṇam dubbaṇṇam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha rajaṇāni mūlarajanaṇam khandharajanam tacarajanam patta-rajanaṇam puppharajanaṇam phalarajanam ti. ||1|| tena kho pana samayena bhikkhū sītunnakāya cīvaraṇam rajanti, cīvaraṇam duggandham hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇam pacitum cullarajanakumbhin ti. rajaṇam uttariyati. anujānāmi bhikkhave uttarālumpam bandhitun ti. tena kho pana samayena bhikkhū na jānanti rajaṇam pakkaṇam vā apakkam vā. bhagavato etam attham ārocesuṇ. anujānāmi bhikkhave udake vā nakhapitṭhikāya vā thevakaṇ dātun ti. ||2|| tena kho pana samayena bhikkhū rajaṇam oropentā kumbhim avajjanti, kumbhī bhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇauṇikam daṇḍakathālikan ti. tena kho pana samayena bhikkhūnaṇam rajaṇabhājanam na samvijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇako-lambam rajaṇaghāṭan ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaraṇam sammaddanti, cīvaraṇam paribhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇadoṇikan ti. ||3||**10**||

tena kho pana samayena bhikkhū chamāya cīvaraṇam patthanti, cīvaraṇam paṇsukitaṇam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇasanthārakan ti. tiṇasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravāṇsam cīvararajjun ti. majjhena laggenti, rajaṇam ubhato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇe bandhitun ti. kaṇṇo jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇasuttakan ti. rajaṇam ekato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pakkamitun ti. ||1|| tena kho pana samayena cīvaraṇam pathinnaṇam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave udake osāretun ti. tena kho pana samayena cīvaraṇam pharusam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāṇinā āko-

ṭetun ti. tena kho pana samayena bhikkhū acchinnakāni dhārenti dantakāsāvāni. manussā ujjhāyanti khāyanti vipācenti: seyyathāpi nāma gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkātassā 'ti. ||2||11||

atha kho bhagavā Rājagaha yathābhīrantam viharitvā yena Dakkhināgiri tena cārikam pakkāmi. addasa kho bhagavā Magadha khettaṁ accibandham pālibandham mariyādabandham siṅghātakabandham, disvāna āyasmantam Ānandaṁ āmantesi: passasi no tvam Ānanda Magadha-khettaṁ accibandham . . . siṅghātakabandhan ti. evam bhante. ussahasi tvam Ānanda bhikkhūnam evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhināgirismiñ yathābhīrantam viharitvā punad eva Rājagahaṁ paccāgacchi. atha kho āyasmā Anando sambuhulānam bhikkhūnam cīvarāni saṃvidahitvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: passatu me bhante bhagavā cīvarāni saṃvida-hitānīti. ||1|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: pañdito bhikkhave Ānando, mahāpañño bhikkhave Ānando, yatra hi nāma mayā saṃkhitena bhāsítassa vitthārena attham ajānissati, kusim pi nāma karissati addhakusim pi nāma karissati maṇḍalam pi n. k. addhamanḍalam pi n. k. vivatṭam pi n. k. anuvivatṭam pi n. k. gīveyyakam pi n. k. jaṅgheyyakam pi n. k. bāhantam pi n. k. chinnakam ca bhavissati sattalūkham samanjasāruppam paccatthikānam ca anabhijjhitam. anujā-nāmi bhikkhave cīnnakam saṃghātīm chinnakam uttarā-saṅgam chinnakam antaravāsakan ti. ||2||12||

atha kho bhagavā Rājagaha yathābhīrantam viharitvā yena Vosāli tena cārikam pakkāmi. addasa kho bhagavā antarā ca Rājagahanam antarā ca Vesālim addhānamaggapati-panno sambuhule bhikkhū cīvarehi ubbhaṇḍite sise pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante, disvāna bhagavato etad ahosi: atilahum kho ime moghapurisā cīvare bāhuliāya

āvattā, yam nūnāham bhikkhūnam cīvare sīmām bandheyyam mariyādaṁ ṭhapeyyan ti. ||1|| atha kho bhagavā anupubbena cārikām caramāno yena Vesālī tad avasari. tatra sudaṁ bhagavā Vesāliyam viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattisu antaraṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisidi, na bhagavantam sītam ahosi. nikkhante paṭhame yāme sītam bhagavantam ahosi. dutiyam bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. nikkhante majjhime yāme sītam bhagavantam ahosi. tatiyam bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam bhagavantam ahosi. catuttham bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. ||2|| atha kho bhagavato etad ahosi: ye pi kho te kulaputtā imasmim dhammadvinaye sītālukā sītabhīrukā te pi sakkonti ticīvarena yāpetum. yam nūnāham bhikkhūnaṁ cīvare sīmām bandheyyam mariyādaṁ ṭhapeyyam ticīvaram anujāneyyan ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: ||3|| idhāhaṁ bhikkhave antarā ca Rājagahaṁ antarā ca Vesālim addhānamaggapaṭipanno addasaṇ sambahule bhi-kkhū cīvarehi ubbhāndite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante, disvāna me etad ahosi: atilahum kho ime moghapurisā cīvare bahullāya āvattā, yam nūnāham bhikkhūnam cīvare sīmām bandheyyam mariyādaṁ ṭhapeyyan ti. ||4|| idhāhaṁ bhikkhave sītāsu hemantikāsu rattisu antaraṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisidim, na mām sītam ahosi. nikkhante paṭhame yāme sītam mām ahosi. dutiyāhaṁ cīvaram pārupim na mām sītam ahosi. nikkhante majjhime yāme sītam mām ahosi. tatiyāhaṁ cīvaram pārupim, na mām sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam mām ahosi. catutthāhaṁ cīvaram pārupim, na mām sītam ahosi. tassa mayham bhikkhave etad ahosi: ye pi kho te kulaputtā imasmim dhammadvinaye sītālukā sītabhīrukā te pi sakkonti ticīvarena yāpetum. yam nūnāham bhikkhūnam cīvare sīmām bandheyyam mariyādaṁ ṭhape-

yyam ticivaram anujāneyyan ti. anujānāmi bhikkhave ticivaram diguṇam saṃghāṭīm ekacciyam uttarāsaṅgam ekacciyam antaravāsakan ti. ||5|| tena kho pana samayena chabbaggyā bhikkhū bhagavatā ticivaram anuññātan ti aññen' eva ticivarena gāmaṇi pavisanti, aññena ticivarena ārāme acchanti, aññena ticivarena nahānaṇi otaranti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggyā bhikkhū atirekacivaram dhāressantīti. atha kho te bhikkhū bhagavato etam atthaṇi ārocesum. atha kho bhagavā etasmīni nidāne dhammikatham katvā bhikkhū āmantesi: na bhikkhave atirekacivaram dhārettabam. yo dhāreyya, yathādhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaram uppannaṇi hoti āyasmā ca Ānando tam cīvaraṇi āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahosi: bhagavatā paññattan na atirekacivaram dhāretabban ti. idam ca me atirekacivaram uppannaṇi aham ca imam cīvaraṇi āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. katham nu kho mayā patipajjitatban ti. atha kho āyasmā Ānando bhagavato etam atthaṇi ārocesi: kīvaciram panānanda Sāriputto āgacchissatīti. navamam vā bhagavā divasaṇi dasaināṇi vā 'ti. atha kho bhagavā etasmīni nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamam atirekacivaram dhāretun ti. ||7|| tena kho pana samayena bhikkhūnaṇi atirekacivaram uppajjati. atha kho bhikkhūnaṇi etad ahosi: katham nu kho atirekacivare patipajjitatban ti. bhagavato etam atthaṇi ārocesum. anujānāmi bhikkhave atirekacivaram vikappetun ti. ||8||**13**||

atha kho bhagavā Vesāliyam yathābhvirantam viharitvā yena Bārāṇasi tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Bārāṇasi tad avasari. tatra sudam bhagavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena aññatarassā bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā ticivaram anuññātam diguṇa saṃghāṭī ekacciyo uttarā-

sañgo ekacciyo antaravāsako, ayam ca me antaravāsako chiddo. yam nūnāham aggalam acchupeyyam samantato dupattam bhavissati majjhe ekacciyan ti. ||1|| atha kho so bhikkhu aggalam acchupesi. addasa kho bhagavā senāsana-cārikam āhiñdanto tām bhikkhum aggalam acchupentam, disvāna yena so bhikkhu ten' upasamkami, upasamkamitvā tam bhikkhum etad avoca : kim tvañ bhikkhu karositi, aggalam bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvañ bhikkhu aggalam acchupesīti. atha kho bhagavā etasmim̄ nidāne dhammikathanū katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānam dussānam ahatakappānam diguṇam samghātīm ekaceiyam uttarāsañgam ekaceiyam antaravāsakam, uttuddhaṭānam dussānam catuguṇam samghātīm diguṇam uttarāsañgam diguṇam antaravāsakam. pamsukule yāvadattham pāpanike ussāho karanīyo. anujānāmi bhikkhave aggalam tunnam ovattikam kañḍusakanam dañhikamman ti. ||2||**14**||

atha kho bhagavā Bārāṇasiyam yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha piñdi-kassa ārāme. atha kho Visākhā Migāramātā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnam kho Visākham Migāramātaram bhagavā dhammiyā kathāya sandassesi . . . sampahampesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahampitā bhagavantam etad avoca : adhvāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhvācesi bhagavā tunhibhāvena. atha kho Visākhā Migāramātā bhagavato adhvāsanam vīditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||1|| tena kho pana samayena tassā ratti�ā accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evam catūsu dīpesu vassati, ovassāpetha bhikkhave kāyam, ayam pacchimako cātuddīpiko mahāmegho 'ti. evam bhante 'ti kho te bhikkhū bhagavato

pañisunitvā nikkhittacivārā kāyam ovassāpentī. ||2|| atha
 kho Visākhā Migāramātā pañitam khādaniyam bhojaniyam
 patiyādāpetvā dāsim ānāpesi : gaccha je ārāmam gantvā
 kālam ārocehi kālo bhante niñhitam bhattan ti. evam ayye
 'ti kho sā dāsi Visākhāya Migāramātuyā pañisunitvā ārāmam
 gantvā addasa bhikkhū nikkhittacivare kāyam ovassāpente,
 disvāna n' atthi ārāme bhikkhū, Ājivakā kāyam ovassāpentīti
 yena Visākhā Migāramātā ten' upasamkami, upasamkamitvā
 Visākham Migāramātarām etad avoca : n' atth' ayye ārāme
 bhikkhū, Ājivakā kāyam ovassāpentīti. atha kho Visākhāya
 Migāramātuyā pañditāya viyattāya medhāviniyā etad ahosi :
 nissamsayam kho ayyā nikkhittacivārā kāyam ovassāpentīti,
 sāyam bālā maññittha n' atthi ārāme bhikkhū, Ājivakā kāyam
 ovassāpentīti, dāsim ānāpesi : gaccha je ārāmam gantvā
 kālam ārocehi kālo bhante niñhitam bhattan ti. ||3|| atha
 kho to bhikkhū gatilā sitikaritvā kallakāyā cīvarāni ga-
 hetvā yathāvihāram pavisim̄su. atha kho sā dāsi ārāmam
 gantvā bhikkhū apassantī n' atthi ārāme bhikkhū, suñño
 ārāmo 'ti yena Visākhā Migāramātā ten' upasamkami, upa-
 samkamitvā Visākham Migāramātarām etad avoca : n' atth'
 ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya
 Migāramātuyā pañditāya viyattāya medhāviniyā etad ahosi :
 nissamsayam kho ayyā gatilā sitikaritvā kallakāyā cīvarāni
 gahetvā yathāvihāram pavitthā, sāyam bālā maññittha n'
 atthi ārāme bhikkhū, suñño ārāmo 'ti dāsim ānāpesi : gaccha
 je ārāmam gantvā kālam ārocehi kālo bhante niñhitam
 bhattan ti. ||4|| atha kho bhagavā bhikkhū āmantesi :
 sannahatha bhikkhave pattacivaram, kālo bhattassā 'ti.
 evam bhante ti kho te bhikkhū bhagavato paccassom̄.
 atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram
 ādāya seyyathāpi nāma balavā puriso sammiñjitam vā bā-
 ham pasāreyya pasāritam vā bāham sammiñjeyya evam eva
 Jetavane antarahitō Visākhāya Migāramātuyā koṭhake pā-
 turahosi. nisidi bhagavā pañnatte āsane saddhiñ bhikkhu-
 samghena. ||5|| atha kho Visākhā Migāramātā acchariyam
 vata bho abbhutam vata bho tathāgatassa mahiddhikatā
 mahānubhāvatā, yatra hi nāma jannukamatteṣu pi oghesu
 pavattamānesu kañimatteṣu pi oghesu pavattamānesu na hi

nāma ekabhiikkhussa pi pādā vā cīvarāni vā allāni bhavissantīti haṭṭhā udaggā buddhapamukham bhikkhusaṃgham paññtena khādāniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītappatapāṇīm ekamantam nisidi. ekamantam nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : atṭhāham bhante bhagavantam varāni yācāmīti. atikkantavarā kho Visākhe tathāgaṭā 'ti. yāni ca bhante kappiyāni yāni ca anavajjānīti. vadehi Visākhe 'ti. ||6|| icchām' aham bhante saṃghassa yāvajīvam vassikasātiκam dātum, āgantukabhattam dātum, gamikabhattam dātum, gilānabhattam dātum, gilānupaṭṭihākabhattam dātum, gilānabhesajjam dātum, dhuvayāgum dātum, bhikkhuni-saṃghassa udakasātiκam dātun ti. kim pana tvam Visākhe atthavasam sampassamānā tathāgatam atṭha varāni yācasiti. idhāham bhante dēsim ḥāpesim : gaccha je ārāmam gantvā kālam ārocehi kālo bhante niṭhitam bhattan ti, atho kho sā bhante dāsī ārāmam gantvā addasa bhikkhū nikkhittacīvare kāyam ovassāpente, disvāna n' atthi ārāme bhikkhū, ājīvakā kāyam ovassāpentīti yenāham ten' upasamkami, upasamkamitvā mām etad avoca n' utth' ayye ārāme bhikkhū, ājīvakā kāyam ovassāpentīti. asuci bhante naggiyam paṭikkūlam. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvam vassikasātiκam dātum. ||7|| puna ca param bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo kilanto piṇḍaya carati. so me āgantukabhattam bhuñjitvā vīthikusalo gocarakusalo akilanto piṇḍaya carissati. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvam āgantukabhettam dātum. puna ca param bhante gamiko bhikkhu attano bhattam pariyesamāno sathā vā vihāyissati, yattha vā vāsam gantukāmo bhavissati tattha vikāle upagachissati kilanto addhānam gamissati. so me gamikabhettam bhuñjitvā satthā na vihāyissati, yattha vāsam gantukāmo bhavissati tattha kālona upagachissati akilanto addhānam gamissati. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvam gamikabhettam dātum. ||8|| puna ca param bhante gilānassa bhikkhuno sappāyāni bhojanāni alabrantassa ābādho vā abhivadñīssati kālamkiriyā vā bhavissati. tassa me gilānabhettam bhuttassa

âbâdho na abhivadâdhissati kâlamkiriyâ na bhavissati. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajîvam gilânabhattam dâtum. puna ca param bhante gilânupatthâko bhikkhu attano bhattam pariyesanâno gilânassa ussûre bhattam nîharissati bhattacchedam karissati. so me gilânupatthâkabhattam bhuñjitvâ gilânassa kâlena bhattam nîharissuti bhattacchedam na karissati. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajîvam gilânupatthâkabhattam dâtum. ||9|| puna ca param bhante gilânassa bhikkhuno sappâyâni bhesajjâni alabhan-tassa âbâdho vâ abhivadâdhissati kâlamkiriyâ vâ bhavissati. tassa me gilânabhesajjam paribhuttassa âbâdho na abhivadâdhissati kâlamkiriyâ na bhavissati. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajîvam gilânabhesajjam dâtum. puna ca param bhante bhagavatâ Andhakavinde dasânîsamse sampassamânena yâgu anuññâtâ. ty âhañ bhante ânisamso sampassamânâ icchâmi samghassa yâvajîvam dhuvayâgum dâtum. ||10|| idha bhante bhikkhuniyo Aciravatiyâ nadiyâ vesiyâhi saddhim naggâ ekatittho nahâyanti. tâ bhante vesiyâ bhikkhuniyo uppandesum: kim nu kho nâma tumhâkam ayyo daharânam brahmacariyan cinne, nanu nâma kâmâ paribhuñjitabbâ, yadâ jinñâ bhavissanti tadâ brahmacariyan carissatha, evam tumhâkam ubho antâ pariggahitâ bhavissantîti. tâ bhante bhikkhuniyo vesiyâhi uppandiyamânâ mañkû ahesum. asuci bhante mâtugâmassa naggiyam jeguecham patikkâlañ. imâham bhante atthavasam sampassamânâ icchâmi bhikkhunisamghassa yâvajîvam udaka-sütkam dâtun ti. ||11|| kim pana tvam Visâkhe ânisamso sampassamânâ tathâgatañ attha varâni yâcasiti. idha bhante disâsu vassam vutthâ bhikkhu Sâvatthim âgacchissanti bhagavantam dassanâya, te bhagavantam upasamkamitvâ pucchissanti: itthannâmo bhante bhikkhu kâlamkato, tassa kâ gati ko abhisamparâyo 'ti. tam bhagavâ vyâkarissati sotâpattiphale vâ sakadâgâmiphale vâ anâgâmiphale vâ arahattaphale vâ. ty âham upasamkamitvâ pucchissâmi: âgatapubbâ nu kho bhante tena ayyena Sâvatthiti. ||12|| sace 'me vakkhanti âgatapubbâ tena bhikkhunâ Sâvatthiti,

nīttham ettha gacchissāmi nissamsayam paribhuttam tena
 ayyena vassikasātikā vā āgantukabhattam vā gamikabhattam
 vā gilānabhattam vā gilānupaṭṭhākabhattam vā gilānabhe-
 sajjam vā dhuvayāgū vā 'ti. tassā me tad anussarantiyā
 pāmujjam jāyissati, pamuditāya pīti jāyissati, pītimanāya
 kāyo passambhissati, passaddhakāyā sukhām̄ vedayissāmi,
 sukhiniyā cittam̄ sumādhiyissati, sā me bhavissati indriya-
 bhavanā balabhāvanā bojjhaṅgabhlāvanā. imāham̄ bhante
 ānisam̄sam sampassamānā tathāgatam̄ atṭha varāni yācāmīti.
 ||13|| sādhu sādhu Visākhe, sādhu kho tvam̄ Visākhe imam̄
 ānisam̄sam sampassamānā tathāgatam̄ atṭha varāni yācasi.
 anujānāmi te Visākhe atṭha varānīti. atha kho bhagavā
 Visākham̄ Migāramātarām̄ imāhi gāthāhi anumodi :

yā annapānam̄ atipamoditā sīlūpapannā sugatassa sāvikā
 dadāti dānam̄ abhibhuyya maccheram̄ sovaggikam̄ sokā-
 nudam̄ sukhāvaham̄,|
 dibbam̄ sā labhate āyūm̄ āgamma maggaṇi virajaṇi anaṅga-
 nam̄,
 sā puññakāmā sukhinī anāmayā saggamhi kāyamhi ciram̄
 pamodatīti.

atha kho bhagavā Visākham̄ Migāramātarām̄ imāhi gāthāhi
 anumoditvā utthāyāsanā pakkāmi. ||14|| atha kho bhagavā
 etasmīm̄ nidāne dbammikatham̄ katvā bhikkhū āmantesi :
 anujānāmi bhikkhave vassikasātikam̄ āgantukabhat-
 tam̄ gamikabhattam̄ gilānabhattam̄ gilānu-
 paṭṭhākabhattam̄ gilānabhesajjam̄ dhuvayāgūm̄
 bhikkhunīsaṅghassa udakasātikan ti. ||15||**15**
 Visākhābhāṇavāram̄.

tena kho pana samayena bhikkhū paññāni bhojanāni
 bhuñjītvā muṭṭhassatī asampajānā niddam̄ okkamenti, tesam
 muṭṭhassatīnaṁ asampajānānam̄ niddam̄ okkamantānam̄ supi-
 nantenā asuci muccati, senāsanām̄ asucinā makkhiyati. atha
 kho bhagavā āyasmatā Ānandena pacchāsamañena senāsa-
 nacārikam̄ āhiṇḍanto addasa senāsanām̄ asucinā makkhitam̄,
 disvāna āyasmantam̄ Ānandam̄ āmantesi: kim etam̄ Ānanda
 senāsanām̄ makkhitān ti. etarahi bhante bhikkhū paññāni

bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddaṇ okkamenti, tesam . . . asuci muccati, tayidaṇ bhagavā senāsanam asucinā makkhitān ti. ||1|| evam etam Ānanda evam etam Ānanda, muccati hi Ānanda muṭṭhassatīnam asampajānānam niddam okkamantānam supinantena asuci. ye te Ānanda bhikkhū upaṭṭhitasatī sampajānā niddam okkamenti tesam asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vītarāgā tesam pi asuci na muccati. atṭhānam etam Ānanda anavakāso yaṁ arahato asuci mucceyyā 'ti. atha kho bhagavā etasmiṇ nidaṇe dhammikathāṇ katvā bhikkhū āmantesi: idhāhaṇ bhikkhave Ānandena pacchāsamaṇena senāsanacārikāṇ ḥinḍanto addasaṇ senāsanam asucinā makkhitā, disvāna Ānandam āmantesiṇ : kiṁ etam Ānanda . . . (= § 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime bhikkhave ādīnavā muṭṭhassatissa asampajānassa niddam okkamayato: dukkham supati, dukkham paṭibujjhati, pāpakam supinaṇ passati, devatā na rakkhanti, asuci muccati. ime kho bhikkhave pañca ādīnavā muṭṭhassatissa asampajānassa niddam okkamayato. pañc' ime bhikkhave ānisamsū upaṭṭhitasatissa sampajānassa niddam okkamayato: sukham supati, sukham paṭibujjhati, na pāpakam supinaṇ passati, devatā rakkhanti, asuci na muccati. ime kho bhikkhave pañca ānisamsā upaṭṭhitasatissa sampajānassa niddam okkamayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisidāhan ti. ||3|| tena kho pana samayena atikhuddakaṇ nisidānam na sabbaṇ senāsanam gopeti. bhagavato etam attham ārocesum. anujānāmi bhikkhave yāvamahantam paccattharaṇam ākañkhati tāvamahantaṇ paccattharaṇam kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasiṭassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāyo lagganti, tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsanacārikāṇ ḥinḍanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū tena upasamkami, upasamkamitvā te bhikkhū etad avoca: kiṁ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

āyasmato thullakacchâbâdho, lasikâya cîvarâni kâye lagganti,
tâni mayam udakena temetvâ-temetvâ apakaḍḍhâmâ 'ti. atha
kho bhagavâ etasmim niðâne dhammikathañ katvâ bhikkhû
âmantesi: anujânâmi bhikkhave yassa kañdu vâ pilakâ vâ
assâvo vâ thullakacchâ vâ âbâdho kañdu paticchâdin ti.
|| 1 || 17 ||

atha kho Visâkhâ Migâramâtâ mukhapuñchanacolakam
âdâya yena bhagavâ ten' upasamkami, upasamkamitvâ
bhagavantañ abhivâdetvâ ekamantañ nisidi, ekamantañ
nisinnâ kho Visâkhâ Migâramâtâ bhagavantañ etad avoca:
paṭigâñhâtu me bhante bhagavâ mukhapuñchanacolakan yam
mama assa dîgharattam hitâya sukhâya 'ti. paṭiggahesi
bhagavâ mukhapuñchanacolakan. atha kho bhagavâ Visâ-
kham Migâramâtaram dhammiyâ kathâya sandassesi . . .
sampañhesi. atha kho Visâkhâ Migâramâtâ bhagavatâ
dhammiyâ kathâya sandassitâ . . . sampañhesitâ utthâyâ-
sanâ bhagavantañ abhivâdetvâ padakkhiñam katvâ pakkâmi.
atha kho bhagavâ etasmim niðâne dhammikathañ katvâ
bhikkhû âmantesi: anujânâmi bhikkhave mukhapuñcha-
nacolakan ti. || 1 || 18 ||

tena kho pana samayena Rojo Mallo âyasmato Ânan-
dassa sahâyo hoti. Rojassa Mallassa khomapilotikâ âyasmato
Ânandassa hatthe nikkhittâ hoti âyasmato ca Ânandassa
khomapilotikâya attho hoti. bhagavato etam atham âroce-
sum. anujânâmi bhikkhave pañcah' aṅgehi samannâgatassa
vissâsam gahetum: sandittho ca hoti sambhatto ca âlapito
ca jîvati ca jânâti gahite me attamano bhavissatîti. anujâ-
nâmi bhikkhave imehi pañcah' aṅgehi samannâgatassa vissâ-
sam gahetun ti. || 1 || 19 ||

tena kho pana samayena bhikkhûnam paripuñnam hoti
ticîvarañ attho ca hoti parissâvanchi pi thavikâhi pi.
bhagavato etam atham ârocesum. anujânâmi bhikkhave
parikkhâracolakan ti. || 1 || atha kho bhikkhûnam etad
ahosi: yâni tâni bhagavatâ anuññâtâni ticîvaran ti vâ vañsi-
kasâtikâ 'ti vâ nisidanan ti vâ paccattharañan ti vâ kañdu-

ticchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan
ti vā, sabbāni tāni adhitthātabbāni nu kho udāhu vikappo-
tabbānīti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave ticivaram adhitthātum na vikappetum, vassika-
sātikam vassānam cātumāsam adhitthātum tato param
vikappetum, nisidanañ adhitthātum na vikappetum, paccat-
tharānañ adhitthātum na vikappetum, kañdupañicchādīm
yāva abādhā adhitthātum tato param vikappetum, mukha-
puñchanacolakam adhitthātum na vikappetum, parikkhāra-
colakam adhitthātum na vikappetun ti. ||2|| **20** ||

atha kho bhikkhūnam etad ahosi: kittakam pacchimam nu
kho cīvarañ vikappetabban ti. bhagavato etam attham ārocesum.
anujānāmi bhikkhave ayāmena atthañgulam sugatañgulena caturañgulam vitthatañ pacchimam cīvarañ
vikappetun ti. tena kho pana samayena ayasmato Mahā-
kassapassa pañsukulakato garuko hoti. bhagavato etam
attham ārocesum. anujānāmi bhikkhave suttalñkhāñ kātun
ti. vikāñño hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vikāñnam uddharitun ti. suttā okiri-
yanti. bhagavato etam attham ārocesum. anujānāmi bhikkh-
ave anuvātañ paribhañdañ āropetun ti. tena kho
pana samayena sañghātiyā pattā lujjanti. bhagavato etam
attham ārocesum. anujānāmi bhikkhave atthañpadakañ
kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno
ticivare kayiramāne sabbam chinnakam na ppahoti.
anujānāmi bhikkhave dve chinnakāni ekañ acchinnakan ti.
dve chinnakāni ekañ acchinnakañ na ppahoti. anujānāmi
bhikkhave dve acchinnakāni ekañ chinnakan ti. dve
acchinnakāni ekañ chinnakañ na ppahoti. anujānāmi
bhikkhave anvādikam pi āropetun. na ca bhikkhave
sabbam acchinnakañ dhārettabam. yo dhāreyya, āpatti
dukkatassā 'ti. ||2|| **21** ||

tena kho pana samayena aññatarassa bhikkhuno bahum
cīvarañ uppannam hoti so ca tam cīvarañ mātāpitunnam
dātukāmo hoti. bhagavato etam attham ārocesum. mātā-
pitaro hi kho bhikkhave dadamāne kim vadeyyāma. anujā-

nâmi bhikkhave mâtâpitunnam dâtum. na ca bhikkhave saddhâdeyyam vinipâtetabbam. yo vinipâteteyya, âpatti dukkataßâ 'ti. ||1||**22**||

tena kho pana samayena aññataro bhikkhu Andhavane cîvaram nikhipitvâ santaruttarena gâmam piñdâya pâvisi. corâ tam cîvaram avahariñsu. so bhikkhu duccolo hoti lûkhacîvaro. bhikkhû evam âhamsu : kissa tvam âvuso duccolo lûkhacîvaro 'ti. idhâham âvuso Andhavane cîvaram nikhipitvâ santaruttarena gâmam piñdâya pâvisim, corâ tam cîvaram avahariñsu, tenâham duccolo lûkhacîvaro 'ti. bhagavato etam attham ârocesum. na bhikkhave santaruttarena gâmo pavisitabbo. yo paviseyya, âpatti dukkataßâ 'ti. ||1|| tena kho pana samayena âyasmâ Ânando asatiyâ santaruttarena gâmam piñdâya pâvisi. bhikkhû âyasmantam Ânandaiñ etad avocum: nanu kho âvuso Ânanda bhagavatâ paññattam na santaruttarena gâmo pavisitabbo 'ti. kissa tvam âvuso santaruttarena gâmam paviñtho 'ti. saccam âvuso bhagavatâ paññattam na santaruttarena gâmo pavisitabbo 'ti, api câham asatiyâ paviñtho 'ti. bhagavato etam attham ârocesum. ||2|| pañc' ime bhikkh'ave paccayâ samghâtiyâ nikhepâya : gilâno vâ hoti, vassikasamketam vâ hoti, nadîpâram gantum vâ hoti, aggalaçutti vihâro vâ hoti, atthatakñinam vâ hoti. imo kho bhikkhave pañca paccayâ samghâtiyâ nikhepâya. pañc' ime bhikkhave paccayâ uttarâsaṅgassa antaravâsakassa nikhepâya : gilâno vâ . . . atthatakñinam vâ hoti. ime kho bhikkhave pañca paccayâ uttarâsaṅgassa antaravâsakassa nikhepâya. pañc' ime bhikkhave paccayâ vassikasâtikâya nikhepâya : gilâno vâ hoti, nissimam gantum vâ hoti, nadîpâram gantum vâ hoti, aggalaçutti vihâro vâ hoti, vassikasâtikâ akatâ vâ hoti vippakatâ vâ. ime kho bhikkhave pañca paccayâ vassikasâtikâya nikhepâya 'ti. ||3||**23**||

tena kho pana samayena aññataro bhikkhu eko vassam vasi. tattha manussâ samghassa demâ 'ti cîvarâni adamsu. atha kho tassa bhikkhuno etad ahosi : bhagavatâ paññattam catuvaggo pacchimo samgho 'ti, aham c' amhi ekako, ime ca

manussā samghassa demā 'ti cīvarāni adamsu. yam nūnāham imāni samghikāni cīvarāni Sāvatthim hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvatthim gantvā bhagavato etam attham ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kāthinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassam vasati. tattha manussā samghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kāthinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālam eko vasi. tattha manussā samghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññāttam catuvaggo pacchimo saṅgho 'ti, aham c' amhi ekako, ine ca manussā samghassa demā 'ti cīvarāni adamsu. yam nūnāham imāni samghikāni cīvarāni Sāvatthim hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvatthim gantvā bhikkhūnam etam attham ārocesum. anujānāmi bhikkhavo sammukhībhūtena saṅghena bhājetum. ||3|| idha pana bhikkhave bhikkhu utukālam eko vasati. tattha manussā samghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhitthātum mayh' imāni cīvarānīti. tassa ce bhikkhave bhikkhuno tam cīvaraṃ anadhitthitena añño bhikkhu āgacchat, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi tam cīvaraṃ bhājīyamāṇe apātite kuse añño bhikkhu āgacchat, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi tam cīvaraṃ bhājīyamāne pātite kuse añño bhikkhu āgacchat, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvatthiyam vassam vutthā aññatarām gāmakāvāsam agamaṁsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu. āvāsikā bhikkhū there pucchimsu: imāni bhante samghikāni cīvarāni there āgamma uppānnāni, sādiyissanti therā bhāgan ti. therā ovam āhamsu: yathā kho mayam āvuso bhagavatā dhammaṁ desitam ājānāma tumhākam yeva tāni cīvarāni yāva kāthinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahē vassam vasanti. tattha manussā samghassa demā 'ti cīvarāni denti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā

paññattam catuvaggo pacchimo samgho 'ti, mayam c' amhā tayo janā, ime ca manussā saṅghassa demā 'ti cīvarāni denti. kathānu kho amhehi paṭipajjitatban ti. tena kho pana samayena sambuhulā therā āyasmā ca Nilavāsi āyasmā ca Sāṇavāsi āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchiṁsu. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākaṇi yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||6||**24**||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaraṁ bhājetukāmā sannipatiṁsu. te evam āhamsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmītī tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaraṁ bhājetukāmā sannipatiṁsu. te pi evam āhamsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmītī tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaraṁ bhājetukāmā sannipatiṁsu. te pi evam āhamsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmītī tato pi cīvarabhāgam gahetvā mahantaṁ cīvara-bhāndikam ādāya punad eva Sāvatthim paccāgacchi. ||1|| bhikkhū evam āhamsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaraṁ uppannan ti. kuto me āvuso puññam, idhāham āvuso Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaraṁ bhājetukāmā sannipatiṁsu, te mañ evam āhamsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmītī tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaraṁ bhājetukāmā sannipatiṁsu, te pi mañ evam āhamsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti, āmāvuso sādiyissāmītī tato pi cīvarabhāgam gahetvā aññam

âvâsam̄ agamâsim̄, tattha pi bhikkhû cîvaram̄ bhâjetukâmâ sannipatîmsu, te pi mam̄ evam̄ âham̄su: imâni . . . sâdiyissâmîti tato pi cîvarabhâgam̄ aggahesi, evam̄ me bahum̄ cîvaram̄ uppannan ti. ||2|| kim̄ pana tvam̄ âvuso Upananda aññatra vassam̄ vuttho aññatra cîvarabhâgam̄ sâdiyissasîti. evam̄ âvuso 'ti. ye te bhikkhû appicchâ te ujjhâyanti khîyanti vipâcenti: katham̄ hi nâma âyasmâ Upanando Sakyaputto aññatra vassam̄ vuttho aññatra cîvarabhâgam̄ sâdiyissatîti. bhagavato etam̄ attham̄ ârocesum̄. saccam̄ kira tvam̄ Upananda aññatra vassam̄ vuttho aññatra cîvarabhâgam̄ sâdiyîti. saccam̄ bhagavâ. vigarahi buddho bhagavâ: katham̄ hi nâma tvam̄ moghapurisa aññatra vassam̄ vuttho aññatra cîvarabhâgam̄ sâdiyissasi. n' etam̄ moghapurisa appasannânam̄ vâ pasâdâya pasannânam̄ vâ bhiyyobhâvâya. vigarahitvâ dhammikatham̄ katvâ bhikkhû âmantesi: na bhikkhave aññatra vassam̄ vutthena aññatra cîvarabhâgo sâditabbo. yo sâdiyeyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena âyasmâ Upanando Sakyaputto eko dvîsu âvâsesu vassam̄ vasi evam̄ me bahum̄ cîvaram̄ uppajjissatîti. atha kho tesam̄ bhikkhûnam̄ etad ahosi: katham̄ nu kho âyasmato Upanandassa Sakyaputtassa cîvarapaṭiviso dâtabbo 'ti. bhagavato etam̄ attham̄ ârocesum̄. detha bhikkhave moghapurisassa ekâdhippâyaṁ. idha pana bhikkhave bhikkhu eko dvîsu âvâsesu vassam̄ vasati evam̄ me bahum̄ cîvaram̄ uppajjissatîti. sace amutra upadâham̄ amutra upadâham̄ vasati, amutra upadâho amutra upadâho cîvarapaṭiviso dâtabbo, yattha vâ pana bahutaram̄ vasati tato cîvarapaṭiviso dâtabbo 'ti. ||4|| 25 ||

tena kho pana samayena aññatarassa bhikkhuno kucchi-vikârâbâdho hoti, so sake muttakarise palipanno seti. atha kho bhagavâ âyasmata Ånandena pacchâsamaṇena senâsanacârikam̄ âhiṇḍanto yena tassa bhikkhuno vihâro ten' upasam̄kami. addasa kho bhagavâ tam̄ bhikkhum̄ sake muttakarise palipannam̄ sayamânam̄, disvâna yena so bhikkhu ten' upasam̄kami, upasam̄kamitvâ tam̄ bhikkhum̄ etad avoca: kim̄ te bhikkhu âbâdho 'ti. kucchivikâro me bhagavâ 'ti. atthi pana te bhikkhu upaṭṭhâko 'ti. n' atthi bhagavâ

'ti. kissa tam bhikkhû na upatîtentîti. aham̄ kho bhante bhikkhûnam akârako, tena mâm bhikkhû na upatîtentîti. ||1|| atha kho bhagavâ âyasmantam Ânandam âmantesi: gacchânanda udakam âhara, imam̄ bhikkhum nahâpessâmâ 'ti. evam bhante 'ti kho âyasmâ Ânando bhagavato pañisunîtvâ udakam âharitvâ bhagavâ udakam âsiñci âyasmâ Ânando paridhovi, bhagavâ sisato aggahesi âyasmâ Ânando pâdato uccâretvâ mañcike nipâtesum. ||2|| atha kho bhagavâ etasmim̄ nidâne etasmim̄ pakarâye bhikkhusamgham sannipâtâpetvâ bhikkhû pañipucchi: atthi bhikkhave amukasmiñ vihâre bhikkhu gilâno 'ti. atthi bhagavâ 'ti. kim tassa bhikkhave bhikkhuno âbâdho 'ti. tassa bhante âyasmato kucchivikârâbâdho 'ti. atthi pana bhikkhave tassa bhikkhuno upatîthâko 'ti. n' atthi bhagavâ 'ti. kissa tam bhikkhû na upatîtentîti. eso bhante bhikkhu bikkhûnam akârako, tena tam bhikkhû na upatîtentîti. n' atthi te bhikkhave mâtâ n' atthi pitâ ye te upatîthaheyum. tumhe ce bhikkhave aññamaññam na upatîthahissatha atha ko carahi upatîthahissati. yo bhikkhave mañ upatîthaheyya so gilânam upatîthaheyya. ||3|| sace upajjhâyo hoti upajjhâyena yâvajîvam upatîthâtabbo, vuññhanassa âgametabbam. sace âcariyo hoti âcariyena yâvajîvam upatîthâtabbo, vuññhanassa âgametabbam. sace saddhivihâriko hoti . . . sace antevâsiko hoti . . . sace samânupajjhâyako hoti . . . sace samânâcariyako hoti samânâcariyakena yâvajîvam upatîthâtabbo, vuññhanassa âgametabbam. sace na hoti upajjhâyo vâ âcariyo vâ saddhivihâriko vâ antevâsiko vâ samânupajjhâyako vâ samânâcariyako vâ samghena upatîthâtabbo. no ce upatîthaheyya, âpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannâgato gilâno dupatîthâko hoti: asappâyakârî hoti, sappâye mattam na jânâti, bhesajjam na patisevitâ hoti, atthakâmassa gilânupaññhâkassa yathâbhûtam âbâdhânam nâvikattâ hoti abhikkamantan vâ abhikkamatitî pañikkamantan vâ pañikkamatitî thitam vâ thito 'ti, uppannânam sârîrikânam vedanânam dukkhânam tibbânam kharânam kaṭukânam asâtânam amanâpânam pâñhabharânam anadhi-vâsakajâtiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannâgato gilâno dupatîthâko hoti. ||5|| pañcahi

bhikkhave aṅgehi samannāgato gilāno supatthāko hoti : sappāyakāri hoti, sappāye mattam jānāti, bhesajjam paṭisevitā hoti, atthakāmassa gilānupaṭṭhākassa yathābhūtam ābādhām āvikattā hoti abhikkamantam vā abhikkamatiti paṭikkamantam vā paṭikkamaṭī thitam vā ti, uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam esātānam amanāpānam pāñaharānam adhivāsakajātiko hoti. imchi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supatthāko hoti. ||6|| pañcahi bhikkhavo aṅgehi samannāgato gilānupaṭṭhāko nālam gilānam upatthātum : na paṭibalo hoti bhesajjam vidhātum, sappāyāsappāyam na jānāti asappāyam upanāmeti sappāyam apanāmeti, āmisantaro gilānam upatthāti no mettacitto, jegucchi hoti uccāram vā passāvam vā khelam vā vantam vā nihātum, na paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahamsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko nālam gilānam upatthātum. ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko alam gilānam upatthātum : paṭibalo hoti bhesajjam samvidhātum, sappāyāsappāyam jānāti asappāyam apanāmeti sappāyam upanāmeti, mettacitto gilānam upatthāti no āmisantaro, ajegucchi hoti uccāram vā passāvam vā khelam vā vantam vā nihātum, paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahamsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko alam gilānam upatthātun ti. ||8||**26**||

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññataranī āvāsanī upagacchim̄su, tattha aññataro bhikkhu gilāno hoti. atha kho tesam bhikkhūnanī etad ahosi : bhagavatā kho āvuso gilānupaṭṭhānam vaṇṇitam, handa mayam āvuso imam bhikkhum upaṭṭahemā 'ti, te tam upaṭṭahim̄su. so tehi upaṭṭahiyamāno kālam akāsi. atha kho te bhikkhū tassa bhikkhuno pattacīvaram ādāya Sāvatthim gantvā bhagavato etam attham ārocesum. ||1|| bhikkhussa bhikkhave kālam kate saṅgho sāmī pattacīvare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṅghena ticīvaram

ca pattam ca gilānupaṭṭhākānam dātum. evam ca pana bhikkhave dātabbam : tena gilānupaṭṭhākena bhikkhunā samgham upasamkamitvā evam assa vacanīyo : itthannāmo bhante bhikkhu kālam kato, idam tassa ticivaram ca patto cā 'ti. vyattena bhikkhunā paṭibalena saṅgho nāpetabbo : sunātu me bhante saṅgho. itthannāmo bhikkhu kālam kato, idam tassa ticivaram ca patto ca. yadi saṅghassa pattakallam saṅgho imam ticivaram ca pattam ca gilānupaṭṭhākānam dadeyya. esā ñatti. sunātu me bhante saṅgho. itthannāmo bhikkhu kālam kato, idam tassa ticivaram ca patto ca. saṅgho imam ticivaram ca pattam ca gilānupaṭṭhākānam deti. yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupaṭṭhākānam dānam so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnañ idam saṅghena ticivaram ca patto ca gilānupaṭṭhākānam. khamati saṅghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| tena kho pana samayena aññataro sāmañero kālam kato hoti. bhagavato etam attham ārocesum. sāmañerassa bhikkhave kālam kate saṅgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṅghena cīvaram ca pattam ca gilānupaṭṭhākānam dātum. evam ca pana bhikkhave dātabbam : tena gilānupaṭṭhākena bhikkhunā saṅgham upasamkamitvā evam assa vacanīyo : itthannāmo bhante sāmañero kālam kato, idam tassa cīvaram ca patto cā 'ti. vyattena bhikkhunā paṭibalena saṅgho nāpetabbo : sunātu me bhante saṅgho. itthannāmo sāmañero kālam kato, idam tassa cīvaram ca patto ca. saṅgho imam cīvaram ca pattam ca gilānupaṭṭhākānam dadeyya. esā ñatti. sunātu me bhante saṅgho. itthannāmo sāmañero kālam kato, idam tassa cīvaram ca patto ca. saṅgho imam cīvaram ca pattam ca gilānupaṭṭhākānam deti. yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānam dānam so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnañ idam saṅghena cīvaram ca patto ca gilānupaṭṭhākānam. khamati saṅghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmañero ca gilānam upaṭṭhahimṣu. so tehi upaṭṭhahiyamāno kālam akāsi. atha kho tassa gilānupaṭṭhākassa bhikkhuno etad

ahosi : katham nu kho gilānupatthākassa sāmañerassa cīvarapatiñviso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupatthākassa sāmañerassa samakam pativisam dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhañdo bahuparikkhāro kālam kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kālam kate samgho sāmī pattacīvare. api ca gilānupatthākā bahūpakārā. anujānāmi bhikkhave samghena ticīvarañ ca pattam ca gilānu-patthākānam dātum, yam tattha lahubhañdam lahupari-kkhāram tam sammukhibhūtena samghena bhājetum, yam tattha garubhañdam garuparikkhāram tam āgatānāga-tassa cātuddisassa samghassa avissajjikam avebhañgikan ti. ||5||**27**||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavan-tam etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuñthassa sallekhabhāsa dhitassa pāsādikassa apacayassa viriyārambhassa vannavādī. idam bhante naggiyam anekapariyāyena appicchatāya santuñthiyā sallekhabhāsa dhattāya pāsādikatāya apacayāya viriyārambhāya samvattati. sādhu bhante bhagavā bhikkhūnam naggiyam anujānātū 'ti. vigarahi buddho bhagavā : ananuchaviyam moghapurisa ananulomikam appañirūpañ assāmañakam akappiyam akarañiyam. katham hi nāma tvam moghapurisa naggiyam titthiyasamādānam samādiyissasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahnitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave naggiyam titthiyasamādānam samādiyitabam. yo samādiyeyya, āpatti thullaceyassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusacīram nivāsetvā — la — vākacīram nivāsetvā, phalakacīram nivāsetvā, kesakambalam nivāsetvā, vālakambalam nivāsetvā, ulūkapakkham nivāsetvā — la — ajinakkhipam nivāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vanṇavādī. idam bhante ajinakkhipam anekapariyāyena appicchatāya . . . samvattati. sādhu

bhante bhagavâ bhikkhûnam ajinakkhipam anujânâtû 'ti. vigarahi . . . akarañiyam. katham hi nâma tvam moghapurisa ajinakkhipam titthiyadhadham dhâressasi. n' etam moghapurisa appasannânam vâ pasâdaya. vigarahitvâ dhammadikatham katvâ bhikkhû âmantesi: na bhikkhave ajinakkhipam titthiyadhadham dhâretabbam. yo dhâreyya, âpatti thullaccayassâ 'ti. ||2|| tena kho pana samayena aññataro bhikkhu akkanâlam nivâsetvâ —la— potthakam nivâsetvâ yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca: bhagavâ bhante anekapariyâyena appicchassa . . . vañnavâdî. ayam bhante potthako anekapariyâyena appicchatâya . . . samvattati. sâdu bhante bhagavâ bhikkhûnam potthakam anujânâtû 'ti. vigarahi . . . akarañiyam. katham hi nâma tvam moghapurisa potthakam nivâsessasi. n' etam moghapurisa appasannânam vâ pasâdaya. vigarahitvâ dhammadikatham katvâ bhikkhû âmantesi: na bhikkhave potthako nivâsetabbo. yo nivâseyya, âpatti dukkaṭassâ 'ti. ||3||**28**||

tena kho pana samayena chabbaggiyâ bhikkhû sabbanî lakâni cîvarâni dhârenti, sabbapitakâni cîvarâni dhârenti, sabbalohitakâni cîvarâni dhârenti, sabbamañjetthakâni cîvarâni dhârenti, sabbakanjhâni cîvarâni dhârenti, sabbamahârañgarattâni cîvarâni dhârenti, sabbamahânâmarattâni cîvarâni dhârenti, acchinnañgasâni cîvarâni dhârenti, dîghadasâni cîvarâni dhârenti, pupphadasâni cîvarâni dhârenti, phanadasâni cîvarâni dhârenti, kañcukam dhârenti, tirîtakam dhârenti, veñhanam dhârenti. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâmabhogino 'ti. bhagavato etam attham ârocesum. na bhikkhave sabbanilakâni cîvarâni dhâretabbâni, na sabbapitakâni cîvarâni dhâretabbâni . . . na kañcukam dhâretabbam, na tirîtakam dhâretabbam, na veñhanañ dhâretabbam. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||1||**29**||

tena kho pana samayena vassam vutthâ bhikkhû anuppanne

cīvare pakkamanti pi, vibbhamanti pi, kālam pi karonti, sāmanerāpi paṭijānanti, sikkhaṇi paccakkhātakāpi patijānanti, antimavatthūpi ajjhāpannakāpi paṭijānanti, ummattakāpi p., khittacittāpi p., vedanaṭṭāpi p., āpattiyā adassane ukkhittakāpi p., āpattiyā appatikamme ukkhittakāpi p., pāpikāya dīṭhiyā appatiṇissagge ukkhittakāpi p., pañḍakāpi p., theyyasamṇvāsakāpi p., titthiyapakkantakāpi p., tiracchānagatāpi p., mātughātakāpi p., pitughātakāpi p., arahantaghātakāpi p., bhikkhunidūsakāpi p., saṃghabhedakāpi p., lohituppādakāpi p., ubhatovyañjanakāpi paṭijānanti. bhabagavato etam attham ārocesuṇ. ||1|| idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pakkamati. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare ummattako paṭijānāti, . . . pāpikāya dīṭhiyā appatiṇissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pañḍako paṭijānāti, . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||2|| idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pakkamati. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite ummattako paṭijānāti, . . . pāpikāya dīṭhiyā appatiṇissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pañḍako paṭijānāti . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||3|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṇ denti ekasmiṃ pakkhe cīvaraṇ denti sanghassa demā 'ti. saṃghass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṇ denti, tasmiṃ yeva pakkhe cīvaraṇ denti

samghassa demā 'ti. samghass' ev' etam. ||4|| idha pana bhikkhave vassam vutthānaṇi bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaraṁ denti pakkhassa demā 'ti. pakkhass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnaṇi anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakam denti, tasmiṇ yeva pakkhe cīvaraṁ denti pakkhassa demā 'ti. pakkhass' ev' etam. ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite samgho bhijjati. sabbesam samakam bhājetabban ti. ||6||**30**||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaraṁ pāhesi imam cīvaraṁ therassa dehiti. atha kho so bhikkhu antarā magge āyasmato Revatassa viissāsā tam cīvaraṁ aggahesi. atha kho āyasmā Revato āyasmata Sāriputtena samāgantvā pucchi: aham bhante therassa cīvaraṁ pāhesim, sampattam tam cīvaran ti. nāham tam āvuso cīvaraṁ passāmiti. atha kho āyasmā Revato tam bhikkhum etad avoca: aham āvuso āyasmato hatthe therassa cīvaraṁ pāhesim, kaham tam cīvaran ti. aham bhante āyasmato viissāsā tam cīvaraṁ aggahesin ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṁ pahinati imam cīvaraṁ itthannāmassa dehiti. so antarā magge yo pahipati tassa viissāsā gaṇhāti, suggahitam. yassa pahiyyati tassa viissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṁ pahipati imam cīvaraṁ itthannāmassa dehiti. so antarā magge yassa pahiyyati tassa viissāsā gaṇhāti, duggahitam. yo pahipati tassa viissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehiti. so antarā magge sunāti yo pahipati so kālam kato 'ti. tassa matakacīvaraṁ adhitthāti, svādhitthāti. yassa pahiyyati tassa viissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dehiti. so antarā magge sunāti yassa pahiyyati so kālam kato 'ti. tassa matakacīvaraṁ adhitthāti, dvādhitthāti. yo pahipati tassa viissāsū gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehiti.

so antarā magge suṇāti ubho kālam katā 'ti. yo pahiṇati tassa matakacīvaram adhiṭṭhāti, svādhīṭṭhitam. yassa pahiyati tassa matakacīvaram adhiṭṭhāti, dvādhīṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram ithannāmassa dammīti. so antarā magge yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. yassa pahiyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa pahiyati tassa vissāsā gaṇhāti, suggahitam. yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yo pahiṇati so kālam kato 'ti. tassa matakacīvaram adhiṭṭhāti, dvādhīṭṭhitam. yassa pahiyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yassa pahiyati so kālam kato 'ti. tassa matakacīvaram adhiṭṭhāti, svādhīṭṭhitam. yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti ubho kālam katā 'ti. yo pahiṇati tassa matakacīvaram adhiṭṭhāti, dvādhīṭṭhitam. yassa pahiyati tassa matakacīvaram adhiṭṭhāti, svādhīṭṭhitam. ||3||**31**||

aṭṭh' imā bhikkhave mātikā cīvarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, samghassa deti, ubhatosamghassa deti, vassam vutthasamghassa deti, ādissa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosīmagatā tohi bhājetabbam. katikāya deti: sambahulā āvāsa samānalābhā honti, ekasmīm āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiyā deti: yattha samghassa dhuvakārā kariyanti tattha demā 'ti. samghassa deti: sammukhībhūtena samghena bhājetabbam. ubhatosamghassa deti: bahukāpi bhikkhū honti ekā bhikkhunī hoti, uraddham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upaḍḍham dātabbam. vassam vutthasamghassa deti: yāvatikā bhikkhū tasmiṃ āvāse vassam vutthā tehi bhājetabbam. ādissa deti: yāguyā vā Bhatte vā khādaniye vā cīvare vā senāsane vā bhosajje

vâ. puggalassa deti : imam cîvaram itthannâmassa dammîti. ||1||**32**||
 cîvarakkhandhakam aṭṭhamam.

imamhi khandhake vatthu channavuti. tassa uddânam :

Râjagahako negamo disvâ Vesâliyam gaṇi
 puna Râjagaham gantvâ rañño tam paṭivedayi.|
 putto Sâlavitikâya Abhayassa hi atrajo
 jîvatîti kumârena samkhâto Jîvako iti.|
 so hi Takkasilaṁ gantvâ uggaheṭvâ mahâbhiso
 sattavassikaâbhâdham natthukammena nâsayi,|
 rañño bhagandalâbhâdham alpena upâkâdâhi,
 mamañ ca itthâgâram ca buddhasamgham c' upaṭṭhaha.|
 Râjagahako ca seṭṭhi, antaganthitikicchitam,
 5 Pajjotassa mahârogam ghatapâñena nâsayi.|
 adhikâram ca, Siveyyam, abhisannam sinehati,
 tiṇi uppalahatthena samatiṁsavirecanam.|
 pakatattam varam yâci, Siveyyam ca paṭiggahi,
 cîvaram ca gihidânam anuññâsi tathâgato.|
 Râjagahe janapade bahum uppajji cîvaram.
 pâvâro, kosikam c' eva, kojavo, addhâkâsikam,|
 uccâvacâ ca, santutthi, nâgamcs' âgamesu ca,
 pathamam pacchâ, sadisâ, katikâ ca, paṭîharum,|
 bhanḍâgâram, aguttam ca, vuṭṭhâpentî tath' eva ca,
 10 ussannam, kolâhalam ca, katham bhâje, katham dade,|
 sak'-âtirekabhadhâgena, paṭiviso katham dade,
 chakanena, situṇhi ca, uttaritum, na jânare,|
 oropento, bhâjanam ca, pâtiyâ ca, chamâya ca,
 upacikâ, majjhe, jiranti, ekato, patthinnena ca,|
 pharus'-âchinn'-accibandhâ, addasâsi ubhaṇḍite,
 vîmaṇsivâ Sakyamuni anuññâsi tiecîvaram,|
 aññena atirekena, uppajji, chiddam eva ca,
 câtuddipo, varam yâci dâtum vassikasâtikam |
 âgantu-gami-gilânam upaṭṭhâkam ca bhesajjam
 15 dhuvam udakasâtîm ca, paṇîtam, atikhuddakam,|
 thullakacchu, mukham, khomam, paripunnam, adhiṭṭhâ-
 nam, " "
 pacchimam, kato garuko, vikanño, suttam okiri,|

lujjanti, na ppahonti ca, anvādhikam̄, bahūni ca,
 Andhavane, asatiyā, eko vassam̄, utumhi ca,|
 dve bhātukā, Rājagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho c' eva, gilāyanā,|
 naggā, kusā, vākacīram̄, phalako, kesakambalam̄,
 vāla-ulūkapakkham̄ ca, ajinam̄, akkanālam̄ ca,|
 potthakam̄, nīla-pitam̄ ca, lohitam̄, mañjetṭhena ca,
 20 kaṇhā, mahāraṅga-nāma, acchinnadasikā tathā,|
 dīgha-puppha-phaṇadasā, kaṭicu-tirīṭa-vetṭhanam̄,
 anuppanne pakkamati, saṅgho bhijjati tāvade,|
 pakkhe dadanti, saṅghassa, āyasmā Revato pahi,
 vissāsagāh', ādhiṭṭhāti, aṭṭha cīvaraṁātikā 'ti.

M A H Â V A G G A .

IX.

Tena samayena buddho bhagavâ Campâyam viharati
 Gaggarâya pokkharanîyâ tire. tena kho pana samayena
 Kâsîsu janapadesu Vâsabhagâmo nâmâ hoti, tattha
 Kassapagotto nâmâ bhikkhu âvâsiko hoti tantibaddho
 ussukkamâ panno kinti anâgatâ ca pesalâ bhikkhû âgacche-
 yyumâ âgatâ ca pesalâ bhikkhû phâsu vihareyyumâ ayam ca
 âvâso vuddhiñ virûlhiñ vepullamâ âpajjeyyâ 'ti. tena kho
 pana samayena sambahulâ bhikkhû Kâsîsu cârikam caramânâ
 yena Vâsabhagâmo tad avasarum. addasa kho Kassapagotto
 bhikkhu te bhikkhû dûrato 'va gacchante, disvâna
 âsanam paññâpesi pâdodakam pâdapîtham pâdakathali-
 kam upanikkhipi pacuggantvâ pâtacîvarañ patiggahesi
 pâniyena âpucchi nahâne ussukkamâ akâsi ussukkam pi
 akâsi yâguyâ khâdaniye bhattasmiñ. atha kho tesam
 âgantukânâm bhikkhûnañ etad ahosi: bhaddako kho ayam
 âvuso âvâsiko bhikkhu, nahâne ussukkamâ karoti ussukkam pi
 karoti yâguyâ khâdaniye bhattasmiñ, handa mayamâ âvuso
 idh' eva Vâsabhagâme nivâsam kappemâ 'ti. atha kho te
 âgantukâ bhikkhû tatth' eva Vâsabhagâme nivâsam kappe-
 sum. ||1|| atha kho Kassapagottassa bhikkhuno etad ahosi:
 yo kho imesam âgantukânâm bhikkhûnañ âgantukakilamatho
 so pañippassaddho, ye p' ime gocare appakataññuno te
 dâñ' ime gocare pakataññuno. dukkaram kho pana para-
 kulesu yâvajivam ussukkamâ kâtum viññatti ca manussânâm
 amanâpâ. yam nûnâham na ussukkamâ kareyyam yâguyâ
 khâdaniye bhattasmin ti. so na ussukkamâ akâsi yâguyâ
 khâdaniye bhattasmiñ. atha kho tesam âgantukânâm bhi-

kkhūnām etad ahosi : pubbe khv āyam āvuso āvāsiko bhikkhu nahāne ussukkam̄ akāsi ussukkam̄ pi akāsi yāguyā khādaniye bhattasmīm̄, so dān' āyam na ussukkam̄ karoti yāguyā khādaniye bhattasmīm̄. duṭṭho dān' āyam āvuso āvāsiko bhikkhu, handa mayam̄ āvuso āvāsikam̄ bhikkhum̄ ukkhipāmā 'ti. ||2|| atha kho te ḡantukā bhikkhū sannipatitvā Kassapagottam̄ bhikkhum̄ etad avocum̄ : pubbe kho tvaṁ āvuso nahāne ussukkam̄ karosi ussukkam̄ pi karosi yāguyā khādaniye bhattasmīm̄, so dāni tvaṁ na ussukkam̄ karosi yāguyā khādaniye bhattasmīm̄. āpattim̄ tvaṁ āvuso āpanno, passas' etam̄ āpattin ti. n' atthi me āvuso āpatti yam aham̄ passoyyan ti. atha kho te ḡantukā bhikkhū Kassapagottam̄ bhikkhum̄ āpattiyā adassane ukkhipim̄su. atha kho Kassapagottassa bhikkhuno etad ahosi : aham̄ kho etam̄ na jānāmi āpatti vā esā anāpatti vā āpanno c' amhi anāpanno vā ukkhitto c' amhi anukkhitto vā dhammadikena vā adhammikenā vā kuppēna vā akuppēna vā tñānārahena vā aṭṭhānārahena vā. yam nūnāham̄ Campam̄ gantvā bhagavantam̄ etam̄ attham̄ puccheyyan ti. ||3|| atha kho Kassapagotto bhikkhu senāsanam̄ samsāmetvā pattacivaram̄ ādāya yena Campā tena pakkāmī, anupubbena yena Campā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam̄ abhivādetvā ekamantam̄ nisidi. ācīṇam̄ kho pan' etam̄ buddhānam̄ bhagavantānam̄ ḡantukehi bhikkhūhi saddhiṃ patisammuditum̄. atha kho bhagavā Kassapagottam̄ bhikkhum̄ etad avoca : kacci bhikkhu khamanīyam̄, kacci yāpanīyam̄, kacci appakilamathena addhānam̄ ḡagato, kuto ca tvaṁ bhikkhu ḡacchasisi. khamanīyam̄ bhagavā, yāpanīyam̄ bhagavā, appakilamathena cāhaṇam̄ bhante addhānam̄ ḡagato. ||4|| atthi bhante Kāsīsu janapadesu Vāsabhagāmo nāma, taṭṭhāhaṇam̄ bhagavā āvāsiko tantibaddho ussukkam̄ āpanno kinti anāgatā ca pesalā bhikkhū ḡaccheyyum̄ ḡatā ca pesalā bhikkhū phāsu vihareyyum̄ ayam ca āvāso vuddhiṃ virūḍhiṃ vepullam̄ āpajjeyyā 'ti. atha kho bhante sambahulā bhikkhū Kāsīsu cārikam̄ caramānā yena Vāsabhagāmo tad avasarum. addasam̄ kho aham̄ bhante bhikkhū dūrato 'va ḡacchante, disvāna āsanam̄ paññāpesim̄ . . . atha kho tesam̄ bhante ḡantukānam̄ bhikkhūnām etad ahosi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tath' eva Vāsabhagāme nivāsan̄ kappesum̄. tassa mayhaṁ bhante etad ahosi : yo kho . . . bhattasmin ti. so kho ahaṁ bhante na ussukkam̄ akāsim̄ . . . atha kho tesam̄ bhante āgantukānañ . . . nahāne ussukkam̄ karoti ussukkam̄ pi karoti yāguyā khādaniye bhattasmim̄, so dān' āyam na ussukkam̄ karoti . . . atha kho te bhante āgantukā bhikkhū sannipatiñvā mam̄ etad avocum : pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū mam̄ āpatti� adassane ukkhipimsu. tassa mayhaṁ bhante etad ahosi : ahaṁ kho . . . puccheyyan ti. tato ahaṁ bhagavā āgacchāmīti. ||5|| anāpatti esā bhikkhu n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikena 'si kammena ukkhitto kuppena atthā-nārahena. gaccha tvam̄ bhikkhu tath' eva Vāsabhagāme nivāsan̄ kappehīti. evam̄ bhante 'ti kho Kassapagotto bhikkhu bhagavato pañisunītvā utthāyāsanā bhagavantam̄ abhivādetvā padakkhiṇam̄ katvā yena Vāsabhagāmo tena pakkāmi. ||6|| atha kho tesam̄ āgantukānam̄ bhikkhūnam̄ ahud eva kukkuccam̄ ahu vippañsāro : alābhā vata no na vata no lābhā, dulladdham̄ vata no na vata no suladdham̄, ye mayam̄ suddham̄ bhikkhum̄ anāpattikaiñ avatthusmim̄ akāraṇe ukkhipimhā. handa mayam̄ āvuso Campāñ gantvā bhagavato santike accayam̄ accayato desemā 'ti. atha kho te āgantukā bhikkhū senāsanam̄ samsāmetvā pattacīvaram̄ ādāya yena Campā tena pakkamīnsu, anupubbena yena Campā yena bhagavā ten' upasam̄kamīnsu, upasam̄kamitvā bhagavantam̄ abhivādetvā ekamantam̄ nisidimsu. ācinnam̄ kho . . . pañsammoditum̄. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamanīyam̄, kacci yāpanīyam̄, kacci appakilamathena addhānam̄ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamanīyam̄ bhagavā, yāpanīyam̄ bhagavā, appakilamathena ca mayam̄ bhante addhānam̄ āgatā. atthi bhante Kāsīsu janapadesu Vāsabhagāmo nāma, tato mayam̄ bhagavā āgacchāmā 'ti. ||7|| tumhe bhikkhave āvāsikam̄ bhikkhum̄ ukkhipitthā 'ti. evam̄ bhante 'ti. kismim̄ bhikkhave vatthusmim̄ kāraṇe 'ti. avatthusmim̄ bhagavā akāraṇe 'ti. vigerahi buddho bhagavā : ananucchaviyam̄ bhikkhave ananulomi-

kam . . . akaraniyam. katham hi nāma tumhe moghapurisā suddham bhikkhum anāpattikam avatthusmī akāraṇe ukkhipissatha. n' etam moghapurisā appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave suddho bhikkhu anāpattiko avatthusmī akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭassā 'ti. ||8|| atha kho te bhikkhū utthāyāsanā ekamśam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantañ etad avocum: accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayam suddham bhikkhum anāpattikam avatthusmī akāraṇe ukkhipimhā, tesam no bhante bhagavā accayam accayato paṭigāṇhātu āyatī samvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suddham bhikkhum anāpattikam avatthusmī akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayam accayato disvā yathādhammam paṭikarotha tam vo mayam paṭigāṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayam accayato disvā yathādhammam paṭikaroti āyatī samvaram āpajitatī. ||9||1||

tena kho pana samayena Campāyam bhikkhū evarūpāni kammāni karonti: adhammena vaggakammañ karonti, adhammena samaggakammañ karonti, dhammena vaggak. k., dhammapatiñupakena vaggak. k., dhammapatiñupakena samaggak. k., eko pi ekam ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi samgham ukkh., dve pi ekam ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi samgham ukkh., sambahulāpi ekam ukkh., sambahulāpi samgham ukkh., samgho pi samgham ukkhipati. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma Campāyam bhikkhū evarūpāni kammāni karissanti: adhammena vaggakammañ karissanti, . . . dhammapatiñupakena samaggakammañ karissanti, eko pi ekam ukkhipissati . . . samgho pi samgham ukkhipissatī. atha kho te bhikkhū bhagavato etam attham arocesum. saccam kira bhikkhave Campāyam bhikkhū evarūpāni kammāni karonti:

adhammena vaggakammaṇi karonti . . . saṅgho pi saṅgham ukkhipati. saccam bhagavā. vigarahi buddho bhagavā: ananuccchaviyam bhikkhave tesam moghapurisānam ananulomikam . . . akaraṇiyam kathaṇ hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammaṇi karissanti . . . saṅgho pi saṅgham ukkhipissati. n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammaṇi akammaṇi na ca karaṇiyam. adhammena samaggakammaṇi akammaṇi na ca karaṇiyam . . . dhammapaṭirūpakena samaggakammaṇi akammaṇi na ca karaṇiyam, eko pi ekam ukkhipati akammaṇi na ca karaṇiyam . . . samgho pi saṅgham ukkhipati akammaṇi na ca karaṇiyam. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammaṇi, adhammena samaggakammaṇi, dhammena vaggakammaṇi, dhammena samaggakammaṇi. tatra bhikkhave yam idam adhammena vaggakammaṇi idam bhikkhave kammaṇi adhammattā vaggattā kuppam atthānārahām. na bhikkhave evarūpam kammaṇi kātabbam na ca mayā evarūpam kammaṇi anuññātam. tatra bhikkhave yam idam adhammena samaggakammaṇi idam bhikkhave kammaṇi adhammattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena vaggakammaṇi idam bhikkhave kammaṇi vaggattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena samaggakammaṇi idam bhikkhave kammaṇi dhammattā samaggattā akuppam thānārahām. evarūpam bhikkhave kammaṇi kātabbam evarūpam ca mayā kammaṇi anuññātam. tasmat iha bhikkhave evarūpam kammaṇi karissāma yad idam dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṇi karonti, adhammena samaggakammaṇi k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., fiattivippannam pi kammaṇi karonti anussāvanasampañnam, anussāvanippannam pi kammaṇi karonti fiatisampañnam,

ñattivipannam pi anussāvanavipannam pi kammam karonti, aññatrāpi dhammā kammañ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsanā k. k., pañikutṭhakatam pi kammañ karonti adhammikam kuppam atthānārahañ. ye te bhikkhū appiechā te ujjhāyanti khīyanti vipācenti : katham hi nāma chabbaggyā bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammam karissanti . . . pañikutṭhakatam pi kammañ karissanti kuppam atthānārahan ti. atha kho te bhikkhū bhagavato etam attham arocesum. saccam kira bhikkhave chabbaggyā bhikkhū evarūpāni kammāni karonti : adhammena vaggakammañ karonti — la — pañikutṭhakatam pi kammañ karonti adhammikam kuppam atthānārahan ti. saccam bhagavā. — la — vigarahitvā dhammikathañ katvā bhikkhū āmantesi: ||1|| adhammena ce bhikkhave vaggakamnam akammañ na ca karaṇiyam . . . dhammapaṭirūpakena samaggakammam alkammañ na ca karaṇiyam, ñattivipannam ce bhikkhave kammañ anussāvanasampannam akammañ na ca karaṇiyam, anussāvanavipannam ce bhikkhave kammañ ñattisampannam ak. na ca k., ñattivipannam ce bhikkhave kammañ anussāvanavipannam ak. na ca k., aññatrāpi dhammā kamnam ak. na ca k., annatrāpi vinayā kamnam ak. na ca k., aññatrāpi satthu sāsanā kamnam ak. na ca k., pañikutṭhakatam ce bhikkhave kammañ adhammikam kuppam atthānārahañ akammañ na ca karaṇiyam. ||2||

cha yimāni bhikkhave kammāni: adhammakammam vaggakammam samaggakammam dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena samaggakammañ dhammena samaggakammam. katamañ ca bhikkhave adhammakkammam. ñattidutiye ce bhikkhave kamme ekāya ñattiyā kamnam karoti na ca kammavācañ anussāveti, adhammakkammam. ñattidutiye ce bhikkhave kamme dvīhi ñattihi kamnam karoti na ca kammavācañ anussāveti, adhammakkammam. ñattidutiye ce bhikkhave kamme ekāya kamma-vācāya kamnam karoti na ca ñattim thapeti, adhammakkammam. ñattidutiye ce bhikkhave kamme dvīhi kamma-vācāhi kamnam karoti na ca ñattim thapeti, adhammakkammam. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kamnam karoti na ca kammavācañ anussāveti,

adhammakkammam. ñatticatutthe ce bhikkhave kamme dvīhi ñattīhi kammañ karoti . . . tīhi ñattīhi kammañ karoti . . . catūhi ñattīhi kammañ karoti na ca kammavācam anussāveti, adhammakkammam. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammam karoti . . . dvīhi kammavācāhi kammañ karoti . . . tīhi kammavācāhi kammañ karoti . . . catūhi kammavācāhi kammañ karoti na ca ñattim thapeti, adhammakkammam. idam vuccati bhikkhave adhammakkammam. ||4|| katamam ca bhikkhave vaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānam chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammam. ñatticatutthe ce . . . (*the same three cases are repeated here*) . . . vaggakammam. idam vuccati bhikkhave vaggakammam. ||5|| katamam ca bhikkhave samaggakammam. ñatidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando anāhaṭo hoti, sammukhībhūtā na paṭikkosanti, samaggakammam. ñatticatutthe ce . . . na paṭikkosanti, samaggakammam. idam vuccati bhikkhave samaggakammam. ||6|| katamam ca bhikkhave dhammapaṭirūpakena vaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānam chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando anāhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam. ñatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapaṭirūpakena vaggakammam. idam vuccati bhikkhave dhammapaṭirūpakena vaggakammam. ||7|| katamam ca bhikkhave dhammapaṭirūpakena samaggakammañ. ñattidutiye ce bhikkhave kampe paṭhamam kammavācāñ anussāveti, pacchā ñattim ̄thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhañ hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammam. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammam. idam vuccati bhikkhave dhammapaṭirūpakena samaggakammam. ||8|| katamam ca bhikkhave dhammena samaggakammañ. ñattidutiye ce bhikkhave kamme paṭhamam ñattim ̄thapeti, pacchā ekāya kammavācāya kammañ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhañ hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammam. ñatticatutthe ce bhikkhave kamme paṭhamam ñattim ̄thapeti, pacchā tīhi kammavācāhi kammañ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhañ hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammam. ||9|| 3||

pañca sañghā: catuṄvaggo bhikkhusañgho, pañcavaggo bhikkhusañgho, dasavaggo bhikkhusañgho, vīsativaggo bhikkhusañgho, atirekavisativaggo bhikkhusañgho. tatra bhikkhave yv āyam catuvaggo bhikkhusañgho, ̄thapetvā tīni kammāni upasampadāñ pavārañam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam pañca vaggo bhikkhusañgho, ̄thapetvā dve kammāni majjhimesu janapadesu upasampadāñ abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam dasavaggo bhikkhusañgho, ̄thapetvā ekāñ kammañ abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam vīsativaggo bhikkhusañgho, dhammena samaggo sabbakammesu kammañ patto. tatra bhikkhave yv āyam atirekavisativaggo

bhikkhusamgho, dhammena samaggo sabbakammesu kamma-patto. ||1|| catuvaggakaraṇam ce bhikkhave kammaṁ bhikkhunīcatuttho kammaṁ kareyya, akammaṁ na ca karaṇiyam. catuvaggakaraṇam ce bhikkhave kammaṁ sikkhamānācatuttho . . . sāmañeracatuttho . . . sāmañeri-catuttho . . . sikkhaṁ paccakkhātakacatuttho . . . antima-vatthuṁ ajjhāpannakacatuttho . . . āpattiyā adassane ukhittakacatuttho . . . āpattiyā appaṭikamne ukhittakacatuttho . . . pāpikaya diṭṭhiyā appaṭinissagge ukhittakacatuttho . . . pañḍakacatuttho . . . theyyasamvāsakacatuttho . . . titthiyapakkantakacatuttho . . . tiracchānagata-catuttho . . . mātughātakacatuttho . . . pitughātakacatuttho . . . arahantaghātakacatuttho . . . bhikkhunidūsakacatuttho . . . samghabhedakacatuttho . . . lohituppādakacatuttho . . . ubhatovyāñjanakacatuttho . . . nānāsañivāsakacatuttho . . . nānāsīmāya ṭhitacatuttho . . . iddhiyā vehāse ṭhitacatuttho . . . yassa saṅgho kammaṁ karoti tañcematuttho kammaṁ kareyya, akammaṁ na ca karaṇiyam. ||2|| catuvaggakaraṇam.

pañcavaggakaraṇam ce bhikkhave kammaṁ bhikkhunī-pañcamo kammaṁ kareyya, akammaṁ na ca karaṇiyam . . . yassa saṅgho kammaṁ karoti tañpañcamo kammaṁ kareyya, akammaṁ na ca karaṇiyam. ||3|| pañcavaggakaraṇam.

dasavaggakaraṇam ce bhikkhave kammaṁ bhikkhuni-dasamo kammaṁ kareyya, akammaṁ na ca karaṇiyam . . . yassa saṅgho kammaṁ karoti tañdasamo kammaṁ kareyya, akammaṁ na ca karaṇiyam. ||4|| dasavaggakaraṇam.

vिसतिवग्गकराणम् च भिक्खवे कम्मम् भिक्खुनिविसो कम्मम् करेय्या, अकम्मम् ना च कराणीयम् . . . यस्सा सांघो कम्मम् करोति ताम्पान्चमो कम्मम् करेय्या, अकम्मम् ना च कराणीयम्. ||5|| विसतिवग्गकराणम्.

pāriwāsikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tañviso abbheyya, akammaṁ na ca karaṇiyam. mūlāya paṭikassanārahaca-tuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tañviso abbheyya, akammaṁ na ca karaṇiyam. mānattārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tañviso

abbheyya, akammam na ca karanīyam. mānattacārikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karanīyam. abbhānārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karanīyam. ||6||

ekaccassa bhikkhave saṃghamajjhe paṭikkosanā rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṃghamajjhe paṭikkosanā na rūhati. bhikkhuniyā bhikkhave saṃghamajjhe paṭikkosanā na rūhati, sikkhamānāya bhikkhave — la — sāmañerassa bh., sāmañcīryā bh., sikkham paccakkhātakassa bh., antimavatthum ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanaṭṭassa bh., āpattiyā adassane ukkhittakassa bh., āpattiyā appaṭikammo ukkhittakassa bh., pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa bh., pāṇḍakassa bh., theyyasamvāsakassa bh., titthiyapakkantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunidūsakassa bh., samghabhedakassa bh., lohituppādakassa bh., ubhato-vyājanakassa bh., nānāsamvāsakassa bh., nānāsimāya thitassa bh., iddhiyā veħāse thitassa bh., yassa saṃgho kammam karoti tassa bhikkhave saṃghamajjhe paṭikkosanā na rūhati. imesam kho bhikkhave saṃghamajjhe paṭikkosanā na rūhati. ||7|| kassa ca bhikkhave saṃghamajjhe paṭikkosanā rūhati. bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasimāya thitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa saṃghamajjhe paṭikkosanā rūhati. imassa kho bhikkhave samghamajjhe paṭikkosanā rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇam, tam ce saṃgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇam tam ce saṃgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, tam ce saṃgho nissāreti dunnissārito. ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce saṃgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇam tam ce saṃgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyutto āpattibahulo anapadāno gih-

samsattho viharati ananulomikehi gihisamsaggehi, tam ce samgho nissāreti sunissārito. ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti sunissārito. ||9||

dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇam, tam ce samgho osāreti ekacco sosārīto ekacco dosārīto. katamo ca bhikkhave puṭṭgalo appatto osāraṇam tam ce samgho osāreti dosārīto. pañdako bhikkhave appatto osāraṇam tam ce samgho osāreti dosārīto. theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunidūsako bh., samghabhedako bh., lohituppādako bh., ubhatovyanjanako bhikkhave appatto osāraṇam tam ce samgho osāreti dosārīto. ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti dosārīto. ime vuccanti bhikkhave puggalā appattā osāraṇam tam ce samgho osāreti dosārītā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti sosārīto. hathacchinno bhikkhave appatto osāraṇam tam ce samgho osāreti sosārīto. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgulicchinno bh., alacchinno bh., kandaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagandī bh., lakkhanāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., pāparogī bh., parasadūsako bh., kāṇo bh., kuṇi bh., khañjo bh., pakkhahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇam tam ce samgho osāreti sosārīto. ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti sosārīto. ime vuccanti bhikkhave puggalā appattā osāraṇam tam ce samgho osāreti sosārītā. ||11|| 4||

Vāsabha gāmabhāṇavāram paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti datthabbā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti: n' atthi me āvuso āpatti yam aham passeyyan ti.

tam samgho āpattiya adassane ukkhipati, adhammakkammam.
 idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā.
 tam enām codeti samgho vā sambahulā vā ekapuggalo vā :
 āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so
 evam vadeti : n' atthi me āvuso āpatti yam aham paṭika-
 reyyan ti. tam samgho āpattiya appatikamme ukkhipati,
 adhammakkammam. idha pana bhikkhave bhikkhussa na
 hoti pāpikā diṭṭhi patinissajjetā. tam enām codeti samgho
 vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi,
 patinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n' atthi
 me āvuso pāpikā diṭṭhi yam aham patinissajjeeyan ti. tam
 samgho pāpikāya diṭṭhiyā appatiniṣagge ukkhipati, adha-
 makkammam. ||1|| idha pana bhikkhave bhikkhussa na hoti
 āpatti daṭṭhabbā na hoti āpatti paṭikātabbā. tam enām codeti
 samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso
 āpanno, passas' etam āpattim, paṭikarohi tam āpattin ti. so
 evam vadeti : n' atthi me āvuso āpatti yam aham passeyyam,
 n' atthi me āvuso āpatti yam aham patikareyyan ti. tam
 samgho adassane vā appatikamme vā ukkhipati, adhamma-
 kammam. ||2|| idha pana bhikkhave bhikkhussa na hoti
 āpatti daṭṭhabbā na hoti pāpikā diṭṭhi patinissajjetā. tam
 enām codeti samgho vā sambahulā vā ekapuggalo vā :
 āpattim tvam āvuso āpanno, passas' etam āpattim, pāpikā
 te diṭṭhi, patinissajj' etam pāpikam diṭṭhin ti. so evam
 vadeti : n' atthi me āvuso āpatti yam aham passeyyam,
 n' atthi me pāpikā diṭṭhi yam aham patinissajjeeyan ti. tam
 samgho adassane vā appatiniṣagge vā ukkhipati, adhamma-
 kammam. ||3|| idha pana bhikkhave bhikkhussa na hoti
 āpatti paṭikātabbā na hoti pāpikā diṭṭhi patinissajjetā. tam
 enām codeti samgho vā sambahulā vā ekapuggalo vā : āpattim
 tvam āvuso āpanno, paṭikaroh' etam āpattim, pāpikā te diṭṭhi,
 patinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n'
 atthi me āvuso āpatti yam aham patikareyyam, n' atthi me
 pāpikā diṭṭhi yam aham patinissajjeeyan ti. tam samgho
 appatikamme vā appatiniṣagge vā ukkhipati, adhamma-
 kammam. ||4|| idha pana bhikkhave bhikkhussa na hoti
 āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā
 diṭṭhi patinissajjetā. tam enām codeti samgho vā sambahulā

vā ekapuggalo vā : āpattim tvam̄ āvuso āpanno, passas' etam̄ āpattim, paṭikarohi tam̄ āpattim, pāpikā te diṭṭhi, patinissajj' etam̄ pāpikam̄ diṭṭhin ti. so evaṇ vadeti : n' atthi me āvuso āpatti yam aham̄ passeyyam̄, n' atthi me āvuso āpatti yam aham̄ paṭikareyyam̄, n' atthi me pāpikā diṭṭhi yam aham̄ paṭinissajjeyyan ti. tam saṅgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakkammam̄. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enam̄ codeti saṅgho vā sambahulā vā ekapuggalo vā : āpattim tvam̄ āvuso āpanno, passas' etam̄ āpattim ti. so evaṇ vadeti : āmāvuso passāmīti. tam saṅgho āpattiyā adassane ukkhipati, adhammakkammam̄. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enam̄ codeti saṅgho vā sambahulā vā ekapuggalo vā : āpattim tvam̄ āvuso āpanno, paṭikarohi tam̄ āpattim ti. so evaṇ vadeti : āmāvuso paṭikarissāmīti. tam saṅgho āpattiyā appaṭikamme ukkhipati, adhammakkammam̄. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi patinissajjetā. tam enam̄ codeti saṅgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etam̄ pāpikam̄ diṭṭhin ti. so evaṇ vadeti : āmāvuso paṭinissajjissāmīti. tam saṅgho pāpikāya diṭṭhi appaṭinissagge ukkhipati, adhammakkammam̄. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enam̄ codeti saṅgho vā sambahulā vā ekapuggalo vā : āpattim tvam̄ āvuso āpanno, passas' etam̄ āpattim, paṭikarohi tam̄ āpattim, pāpikā te diṭṭhi, paṭinissajj' etam̄ pāpikam̄ diṭṭhin ti. so evaṇ vadeti : āmāvuso passāmī, āma paṭikarissāmī, āma paṭinissajjissāmīti. tam saṅgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakkammam̄. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enam̄ codeti saṅgho vā sambahulā vā ekapuggalo vā : āpattim tvam̄ āvuso āpanno, passas' etam̄ āpattim ti. so evaṇ vadeti : n' atthi me āvuso āpatti yam aham̄ passeyyan ti.

tam samgho adassane ukkhipati, dhammakammam. idha pana bhikkhave bhikkhusa hoti āpatti paṭikātabbā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so evam vadeti: n' atthi me āvuso āpatti yam aham paṭikareyyan ti. tam samgho appaṭikamme ukkhipati, dhammakammam. idha pana bhikkhave bhikkhusa hoti pāpikā diṭṭhi paṭinissajjetā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti: n' atthi me āvuso pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho pāpikāya diṭṭhiyā appaṭinissaggo ukkhipati, dhammakammam. ||8|| idha pana bhikkhave bhikkhusa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā, hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti: n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me āvuso āpatti yam aham paṭikareyyam, n' atthi me pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho adassane vā appaṭikamme vā appaṭinissaggo vā ukkhipati, dhamma-kammam ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantañ nisidi. ekamantañ nisinno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo samgho sammukhākaraṇiyam kammam asammukhā karoti, dhammakammam nu kho tan bhante vinayakamman ti. adhammakammam tam Upāli avinayakammam. ||1|| yo nu kho bhante samaggo samgho patipucchākaraṇiyam kammam appaṭipucchā karoti, paṭīññā-yakaraṇiyam kammam appaṭīññāya karoti, sativinayārahassa amūlavinayam deti, amūlavinayārahassa tassapāpiyyasikā-kammam karoti, tassapāpiyyasikākammārahassa tajjaniyakammam karoti, tajjaniyakammārahassa nissayakammam k.,

nissayakammārahassa pabbājaniyakammāñ k., pabbājaniyakammārahassa paṭisāraṇiyakammāñ k., paṭisāraṇiyakammārahassa ukkhepaniyakammāñ k., ukkhepaniyakammārahassa parivāsañ deti, parivāsaraham mūlāya paṭikassati, mūlāya paṭikassanārahassa mānattām deti, mānattāraham abhetti, abbhānāraham upasampādeti, dhammakammāñ nu kho tam bhante vinayakamman ti. ||2|| adhammakammāñ tam Upāli avinayakammāñ. yo kho Upāli samaggo saṅgho sammukhākaraṇīyam kammāñ asammukhā karoti, evam̄ kho Upāli adhammakammāñ hoti avinayakammāñ evañ ca pana saṅgho sātisāro hoti. yo kho Upāli samaggo saṅgho paṭipucchākaraṇīyam kammāñ appatipucchā karoti, patīññāyakaraṇīyam . . . abbhānāraham upasampādeti, evam̄ kho Upāli adhammakammāñ hoti avinayakammāñ evañ ca pana saṅgho sātisāro hotiti. ||3||

yo nu kho bhante samaggo saṅgho sammukhākaraṇīyam kammāñ sammukhā karoti, dhammakammāñ nu kho tam bhante vinayakamman ti. dhammakammāñ tam Upāli vinayakammāñ. yo nu kho bhante samaggo saṅgho paṭipucchākaraṇīyam kammāñ patīpucchā karoti, patīññāyakaraṇīyam kammāñ patīññāyā karoti, sativinayārahassa sativinayam deti . . . abbhānāraham abhetti, upasampadāraham upasampādeti, dhammakammāñ nu kho tam bhante vinayakamman ti. dhammakammāñ tam Upāli vinayakammāñ. yo kho Upāli samaggo saṅgho sammukhākaraṇīyam kammāñ sammukhā karoti, evam̄ kho Upāli dhammakammāñ hoti vinayakammāñ evañ ca pana saṅgho anatisāro hoti. yo kho Upāli samaggo saṅgho paṭipucchākaraṇīyam kammāñ paṭipucchā karoti . . . upasampadāraham upasampādeti, evam̄ kho Upāli dhammakammāñ hoti vinayakammāñ evañ ca pana saṅgho anatisāro hotiti. ||4||

yo nu kho bhante samaggo saṅgho sativinayārahassa amūlhavinayan deti amūlhavinayārahassa sativinayam deti, dhammakammāñ nu kho tam bhante vinayakamman ti. adhammakammāñ tam Upāli avinayakammāñ. yo nu kho bhante samaggo saṅgho amūlhavinayārahassa tassapāpiyyasikākammārahassa amūlhavinayan deti, tassapāpiyyasikākammārahassa tajjaniya-

kammam karoti tajjaniyakammārahassa tassapāpiyyasikā-kammam karoti, tajjaniyakammārahassa nissayakammañ karoti nissayakammārahassa tajjaniyakammañ karoti, nissayakammārahassa pabbājaniyakammañ karoti pabbājaniyakammārahassa nissayakammañ karoti, pabbājaniyakammārahassa pātiśāraṇiyakammañ karoti pātiśāraṇiyakammārahassa pabbājaniyakammañ karoti, pātiśāraṇiyakammārahassa ukkhepaniyakammañ karoti ukkhepaniyakammārahassa pātiśāraṇiyakammañ karoti, ukkhepaniyakammārahassa pari-vāsam deti parivāsārahassa ukkhepaniyakammañ karoti, parivāsāraham mūlāya paṭikassati mūlāya paṭikassanārahassa parivāsam deti, mūlāya paṭikassanārahassa mānattam deti mānattāraham mūlāya paṭikassati, mānattāraham abbheti abbhānārahassa mānattam deti, abbhānāraham upasampādeti upasampadāraham abbheti, dhammakammañ nu kho tam bhante vinayakamman ti. ||5|| adhammakammañ tam Upāli avinayakammañ. yo kho Upāli samaggo saṅgho sativinayārahassa amūlavinayam deti amūlavinayārahassa sativinayam deti, evam kho Upāli adhammakammañ hoti avinayakammañ evañ ca pana saṅgho sātisāro hoti. yo kho Upāli samaggo saṅgho amūlavinayārahassa tassapāpiyyasikā-kammam karoti . . . upasampadāraham abbheti, evam kho Upāli adhammakammañ hoti avinayakammañ evañ ca pana saṅgho sātisāro hotiti. ||6||

yo nu kho bhante sāmaggo saṅgho sativinayārahassa sativinayam deti amūlavinayārahassa amūlavinayam deti, dhammakammañ nu kho tam bhante vinayakamman ti. dhammakammañ tam Upāli vinayakammañ. yo nu kho bhante samaggo saṅgho amūlavinayārahassa amūlavinayam deti, tassapāpiyyasikākammārahassā tassapāpiyyasikākammañ karoti . . . abbhānāraham abbheti, upasampadāraham upasampādeti, dhammakammañ nu kho tam bhante vinayakamman ti. ||7|| dhammakammañ tan Upāli vinayakan-nam. yo kho Upāli samaggo saṅgho sativinayārahassa sativinayam deti amūlavinayārahassa amūlavinayam deti, evam kho Upāli dhammakammañ hoti vinayakammañ evañ ca pana saṅgho anatisāro hoti. yo kho Upāli samaggo saṅgho amūlavinayārahassa amūlavinayam

deti . . . upasampadārahām upasampādeti, evam̄ kho Upāli dhammakammām hoti vinayakammām evañ ca pana sañgho anatisāro hotiti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo sañgho sativinayārahassa amūlavinayam̄ deti, evam̄ kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana sañgho satisāro hoti. yo kho bhikkhave samaggo sañgho sativinayārahassa tassapāpiyyasikākammañ karoti, sativinayārahassa tajjaniyakammañ karoti . . . sativinayārahām upasampādeti, evam̄ kho bhikkhave adhammakammām hoti avinayakammañ evañ ca pana sañgho satisāro hoti. yo kho bhikkhave samaggo sañgho amūlavinayārahassa tassapāpiyyasikākammañ karoti, evam̄ kho bhikkhave adhammakammām hoti avinayakammañ evañ ca pana sañgho satisāro hoti. yo kho bhikkhave samaggo sañgho amūlavinayārahassa tajjaniyakammañ karoti . . . amūlavinayārahām upasampādeti, amūlavinayārahassa sativinayam̄ deti, evam̄ kho bhikkhave adhammakammām hoti avinayakammañ evañ ca pana sañgho satisāro hoti. yo kho bhikkhave samaggo sañgho tassapāpiyyasikākammārahassa . . . upasampadārahām abhetti, evam̄ kho bhikkhave adhammakammām hoti avinayakammañ evañ ca pana sañgho satisāro hotiti. ||9||6||

Upālipucchābhānavāram̄ dutiyam̄.

idha pana bhikkhave bhikkhu bhañdanakārako hoti kalahakārako vivādakārako bhassakārako samghe adhikaranakārako. tatra ce bhikkhūnam̄ evam̄ hoti : ayam̄ kho āvuso bhikkhu bhañdanakārako — la — samghe adhikaranakārako, hand' assa mayam tajjaniyakammañ karomā 'ti, te tassa tajjaniyakammañ karonti adhammena vaggā. so tambā āvāsā aññam̄ āvāsam̄ gacchati, tattha bhikkhūnam̄ evam̄ hoti : ayam̄ kho āvuso bhikkhu sañghena tajjaniyakammañ kato adhammena vaggehi, hand' assa mayam tajjaniyakammañ karomā 'ti, te tassa tajjaniyakammañ karonti adhammena samaggā. so tamhāpi āvāsā aññam̄ āvāsam̄ gacchati, tattha pi bhikkhūnam̄ . . . tajjaniyakammañ kato adhammena samaggehi, hand' assa mayam

tajjaniyakammam̄ karomā 'ti, te tassa tajjaniyakammam̄ karonti dhammena vaggā. so tamhāpi āvāsā aññām . . . tajjaniyakammam̄ kato dhammena vaggehi, hand' assa mayam̄ tajjaniyakammam̄ karomā 'ti, te tassa tajjaniyakammam̄ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññām . . . tajjaniyakammam̄ kato dhammapaṭirūpakena vaggehi, hand' assa mayam̄ tajjaniyakammam̄ karomā 'ti, te tassa tajjaniyakammam̄ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . sañghe adhikaraṇakārako. tatra ce bhikkhūnam evam̄ hoti: ayam̄ kho āvuso bhikkhu bhañdanakārako . . . sañghe adhikaraṇakārako, hand' assa mayam̄ tajjaniyakammam̄ karomā 'ti, te tassa tajjaniyakammam̄ karonti adhammena samaggā. so tamhā āvāsā aññām āvāsam̄ gacchatī, tattha bhikkhūnam evam̄ hoti: ayam̄ kho āvuso bhikkhu sañghena tajjaniyakammam̄ kato adhammena samaggehi, hand' assa mayam̄ . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena samaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . sañghe adhikaraṇakārako. tatra ce bhikkhūnam evam̄ hoti: ayam̄ kho āvuso bhikkhu bhañdanakārako . . . sañghe adhikaraṇakārako, hand' assa mayam̄ tajjaniyakammam̄ karomā 'ti, te tassa tajjaniyakammam̄ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . sañghe adhikaraṇakārako. tatra ce bhikkhūnam evam̄ hoti: ayam̄ kho āvuso bhikkhu bhañdanakārako . . . sañghe adhikaraṇakārako, hand' assa mayam̄ tajjaniyakammam̄ karomā 'ti, te tassa tajjaniyakammam̄ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā. ||4|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . sañghe adhikaraṇakārako. tatra ce bhikkhūnam evam̄ hoti: ayam̄ kho āvuso bhikkhu bhañdanakārako . . . sañghe adhikaraṇakārako, hand' assa mayam̄ tajjaniyakammam̄ karomā 'ti, te

tassa tajjaniyakammam karonti dhammapatirûpakena samaggâ . . . adhammena vaggâ . . . adhammena samaggâ . . . dhammena vaggâ . . . dhammapatirûpakena vaggâ. ||5||

idha pana bhikkhave bhikkhu bâlo hoti avyatto âptibâhulo anapadâno gihisamsattho viharati ananulomikchi gihisamsaggehi. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu bâlo avyatto . . . gihisamsaggehi, hand' assa mayam nissayakammam karomâ 'ti, te tassa nissayakammam karonti adhammena vaggâ. so tamhâ âvâsâ aññam âvâsam gacchati, tattha bhikkhûnam evam hoti: ayam kho âvuso bhikkhu saṅghena nissayakammam kato adhammena vaggehi, hand' assa mayam nissayakammam karomâ 'ti, te tassa nissayakammam karonti adhammena samaggâ — la — dhammena vaggâ, dhammapatirûpakena vaggâ, dhammapatirûpakena samaggâ. yathâ hetthâ tathâ cakkam kâtabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladûsako hoti pâpasamâcâro. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu kuladûsako pâpasamâcâro, hand' assa mayam pabbâjaniyakammam karomâ 'ti te tassa pabbâjaniyakammam karonti adhammena vaggâ . . . (comp. § 6) . . . dhammañ atîrûpakena samaggâ. cakkam kâtabbam. ||7|| idha pana bhikkhave bhikkhu gihî akkosati paribhâsatî. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu gihî akkosati paribhâsatî, hand' assa mayam patisâraṇiyakammam karomâ 'ti, te tassa patisâraṇiyakammam karonti adhammena vaggâ . . . (comp. § 6) . . . dhammapatirûpakena samaggâ. cakkam kâtabbam. ||8|| idha pana bhikkhave bhikkhu âpattim âpajjitvâ na icchatî âpattim passitum. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu âpattim âpajjitvâ na icchatî âpattim passitum, hand' assa mayam âpattiyâ adassane ukkhepaniyakammam karomâ 'ti, te tassa âpattiyâ adassane ukkhepaniyakammam karonti adhammena vaggâ . . . dhammapatirûpakena samaggâ. cakkam kâtabbam. ||9|| idha pana bhikkhave bhikkhu âpattim âpajjitvâ na icchatî âpattim patikâtum. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu âpattim âpajjitvâ na icchatî âpattim patikâtum, hand' assa mayam âpattiyâ appatikamme ukkhepaniyakammam karomâ

'ti, te tassa āpattiyā appaṭikamme ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||10|| idha pana bhikkhave bhikkhu na icchatī pāpikam diṭṭhim paṭinissajjituṇ. tatra ce bhi-khūnam evam hoti: ayam kho āvuso bhikkhu na icchatī pāpikam diṭṭhim paṭinissajjituṇ, hand' assa mayam pāpikāya diṭṭhiyā appaṭinissagge ukkhepaniyakammam karomā 'ti, te tassa pāpikāya diṭṭhiyā appaṭinissagge ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||11||

idha pana bhikkhave bhikkhu saṃghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjani-yassa kammassa paṭippassaddhiṇ yācati. tatra ce bhikkhū-nam evam hoti: ayam kho āvuso bhikkhu saṃghena tajjani-yakammam kato sammāvattati . . . paṭippassaddhiṇ yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena vaggā. so tamhā āvāsā aññam āvāsaṃ gacchati, tattha bhikkhūnam evam hoti: imassa kho āvuso bhikkhuno saṃghena tajjaniyakammam paṭippassaddham adhammena vaggehi, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti. to tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena samaggā. ||12|| idha pana bhikkhave bhikkhu saṃghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjani-yassa kammassa paṭippassaddhiṇ yācati. tatra ce bhikkhū-nam evam hoti: ayam kho āvuso bhikkhu . . . yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . (comp. § 2-5) . . . dhammapaṭirūpakena vaggā. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammam kato sammāvattati lomam pāteti netthāram vattati nissayassa kammassa paṭi passaddhiṇ yācati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājani-yakammam kato . . . paṭisāraṇiyakammam kato . . . āpatti-yā adassane ukkhepaniyakammam kato . . . āpatti-yā appaṭi-kamīne ukkhepaniyakammam kato . . . pāpikāya diṭṭhiyā

appatiṇinissagge ukkhepaniyakammam kato . . . cakkam
kātabbam. ||14||

idha pana bhikkhave bhikkhu bhañdanakārako hoti . . .
samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti:
ayam kho āvuso bhikkhu bhañdanakārako — la — samghe
adhikaraṇakārako, hand' assa mayam tajjaniyakammam
karomā 'ti, te tassa tajjaniyakammam karonti adhammena
vaggā. tatraṭṭho samgho vivadati adhammena vaggakammam
adhammena samaggakammam dhammena vaggakammam
dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena
samaggakammam akataṁ kammam dukkaṭam kammam
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū
evam āhamsu adhammena vaggakamman ti, ye ca te bhikkhū
evam āhamsu akataṁ kammam dukkaṭam kammam puna
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.
||15|| idha pana bhikkhave bhikkhu bhañdanakārako hoti
. . . te tassa tajjaniyakammam karonti adhammena samaggā.
tatraṭṭho . . . tatra bhikkhave ye te bhikkhū evam āhamsu
adhammena samaggakamman ti ye ca te bhikkhū evam
āhamsu akataṁ kammam dukkaṭam kammam puna kātabbam
kamman ti, ime tattha bhikkhū dhammavādino. idha pana
bhikkhave bhikkhu bhañdanakārako hoti . . . dhammena
vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭi-
rūpakena samaggā . . . ime tattha bhikkhū dhammavā-
dino. ||16||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-
hulo anapadāno gihisamṣaṭṭho viharati ananulomikehi gihis-
samsaggehi. tatra ce bhikkhūnam evam hoti: ayam kho
āvuso bhikkhu bālo avyatto . . . gihisamṣaggehi, hand' assa
mayam nissayakammam karomā 'ti, te tassa nissayakammam
karonti adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭi-
rūpakena samaggā. tatraṭṭho samgho vivadati . . . ime tattha
bhikkhū dhammavādino. ime pañca vārā saṃkhittā.
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti
pāpasamācāro. tatra ce . . . pabbājaniyakammam karomā
'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave
bhikkhu gihī akkosati paribhāsati. tatra ce . . . patisāraṇi-

yakammam̄ karomā 'ti . . . ime pañca vārā sañkhittā. idha pana bhikkhave bhikkhu āpattim̄ āpajjitvā na icchatī āpattim̄ passitum̄. tatra ce . . . āpattiyā adassane ukkhepaniyakammam̄ karomā 'ti . . . ime pañca vārā sañkhittā. idha pana bhikkhave bhikkhu āpattim̄ āpajjitvā na icchatī āpattim̄ patikātum̄. tatra ce . . . āpattiyā appaṭikamme ukkhepaniyakammam̄ karomā 'ti . . . ime pañca vārā sañkhittā. idha pana bhikkhave bhikkhu na icchatī pāpikam̄ diṭṭhim̄ paṭinissajjituṁ. tatra ce . . . pāpikāya diṭṭhiyā appaṭinissagge ukkhepaniyakammam̄ karomā 'ti . . . ime pañca vārā sañkhittā. ||18||

idha pana bhikkhave bhikkhu sañghena tajjaniyakammam̄ kato sammāvattati lomam̄ pāteti netthāram̄ vattati tajjaniyassa kammassa paṭippassaddhim̄ yācati. tatra ce bhikkhūnam̄ evam hoti: ayam kho āvuso bhikkhu sañghena tajjaniyakammam̄ kato sammāvattati . . . paṭippassaddhim̄ yācati, hand' assa mayam tajjaniyakammam̄ paṭippassambhemā 'ti, te tassa tajjaniyakammam̄ paṭippassambhenti adhammena vaggā. tatraṭho sañgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu sañghena tajjaniyakammam̄ kato sammāvattati . . . te tassa tajjaniyakammam̄ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. ||19|| idha pana bhikkhave bhikkhu sañghena nissayakammam̄ kato . . . pabbājaniyakammam̄ kato . . . patisāraniyakammam̄ kato . . . āpattiyā adassane ukkhepaniyakammam̄ kato . . . āpattiyā appaṭikamme ukkhepaniyakammam̄ kato . . . pāpikāya diṭṭhiyā appaṭinissagge ukkhepaniyakammam̄ kato . . . ime tattha bhikkhū dhammavādino 'ti. ||20|| 7

Campeyyakkhandhakam̄ navamam̄.

imamhi khandhake vatthūni chattiṁsānīti. tassa uddānam̄:
 Campāyam̄ bhagavā āsi, vatthu Vāsabhadgāmake,
 āgantukānam̄ ussukkam̄ akāsi icchitabbake,|
 pākatafiñuno 'ti fiatvā ussukkam̄ na kari tadā,
 ukkhitto na karotīti agamā jinasantike.|

adhammena vaggakammam̄ samaggam̄ adhammena ca
 dhammena vaggakammam̄ ca paṭirūpakena vaggikam̄ |
 paṭirūpakena samaggam̄, eko ukkhipat' ekakam̄
 eko ca dve sambahule saṃgham̄ ukkhipat' ekato,|
 duve pi, sambahulāpi, saṃgho saṃgham̄ ca ukkhipi.
 5 sabbaññu pavaro sutvā adhamman ti paṭikkhipi.|
 ñattivippannam̄ yan̄ kammam̄ sampannām̄ anussāva-
 nam̄
 anussāvanavippannam̄ sampannām̄ ñattiyā ca yan̄ |
 ubhayena vippannam̄ ca aññatradhammadmam̄ eva ca
 vinā satthu paṭikuṭṭham̄ kuppam̄ aṭṭhānārahikam̄.|
 adhamma-vaggam̄ samaggam̄ patirūpāni ye duve,
 dhammen' eva ca sāmaggiṇī anuññāsi tathāgato.|
 catuvaggo pañcavaggo dasavaggo ca vīsatī
 parovisativaggo ca saṃgho pañcavidho tathā.|
 ṭhapetvā upasampadañ yan̄ ca kammañ pavāraṇam̄
 10 abbhānakammēna saha catuvaggehi kammiko.|
 duve kamme thapetvāna majjhadesupasampadā
 abbhānam̄ pañcavaggiko sabbakammesu kammiko.|
 abbhāñ' ekam̄ ṭhapetvāna ye bhiñkhū dasavaggikā.
 sabbakammakaro saṃgho vīso sabbatthakammiko.|
 bhikkhunī sikkhamānā ca sāmañero sāmañerikā
 paccakkhāt'-antimavatthum̄ ukkhitt' āpatīdassano|
 appaṭikamme dīṭhiyā pañdaka-ṭheyasam̄vāsakam̄
 titthiya-tirachchānagatam̄ mātu pitu ca ghātakam̄ |
 araham̄ bhikkhunīdūsiñ bhedakam̄ lohituppādañ vyañja-
 nam̄
 15 nānāsam̄vāsako c' eva nānāsīmāya iddhiyā |
 yassa saṃgho kare kammañ hont' ete catuvīsatī,
 sambuddhena paṭikkhittā na h' ete gaṇapūrakā.|
 pārivāsikacatuttho parivāsañ dadeyya vā
 mūlā-mānattam̄ abbheyya akammañ na ca karānam̄.|
 mūlā-araha-mānattā abbhānārahām̄ eva ca
 na kammakārakā pañca sambuddhena pakāsitā.|
 bhikkhunī sikkhamānā ca sāmañero sāmañerikā
 paccakkh'-antima-ummattā khitta-vedan'-adassane |
 appaṭikamme dīṭhiyā pañdakāpi ca vyañjanā
 20 nānāsam̄vāsakā sīmā vēhāsañ yassa kāmma ca |

- atthārasannam etesam paṭikkosa na rūhati,
 bhikkhusa pakatattassa rūhati paṭikkosanā.|
 Suddh' assa dunnisārito, bālo hi sunissārito.
 paṇḍako theyyasamvāsam pakkanto tiracchānagato |
 mātu pitu arahanta-dūsako samghabhedako
 lohituppādako c' eva ubhatovyāñjano ca yo |
 ekādasannām etesam osāraṇam na yujjati.
 hattha-pādā tadubhayam kaṇṇa-nāsā tadubhayā |
 aṅguli aļa-kandaram phaṇam khujjo ca vāmano
 25 gaṇdi lakkhana-kasā ca likhitako ca sīpadī |
 pāpa-parisa-kāno ca kuṇi khañjo hato pi ca
 iriyāpatha-dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhīram eva ca
 andhabadhīramūgo ca dvattim's ete anūnakā,|
 tesam osāraṇam hoti sambuddhena pakāsitañ,
 datthabbā paṭikātabbā nissejjetañ na vijjati,|
 tassa ukkhepanā kamma satta honti adhammikā,
 āpannam anuvattantam satta te pi adhammikā,|
 āpannam nānuvattantam sattakammesu dhammikā.
 30 sammukhā paṭipucchā ca paṭīññāya ca kārakā |
 sati-amūlha-pāpikā tajjaniyavasena ca
 pabbājaniya-paṭisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhānā tath' eva upasampadā :
 aññam kareyya aññassā soḷas' ete adhammikā,|
 tam tam kareyya tam tassa soḷas' ete sudhammikā,
 paccāropeyya aññāñño soḷas' ete adhammikā,|
 dvedvetamūlakan tassa, te pi soḷasa dhammikā,
 ekckamūlakam cakkam adhamman ti jino 'bravi,|
 akāsi tajjaniyakammam samgho bhanḍanakārako
 35 adhammena vaggakammam, aññam āvāsa gacchi so,|
 tattha dhammena samaggā tassa tajjaniyam karum,
 aññattha vaggadhammena tassa tajjaniyam karum,|
 paṭirūpakena vaggāpi samaggāpi tathā karum.
 adhammena samaggā ca, dhammena vaggam eva ca,|
 paṭirūpakena vaggā ca, samaggā ca, ime padā,
 ekekamūlakam katvā cakka bandhe vicakkhaṇo.|
 bālyavyattassa nissayam, pabbāje kuladūsakam,
 paṭisāraṇiyakammam kare akkosakassa ca,|

adassanāpaṭikamme yo ca diṭṭhim na nissaje
 40 tesam ukkhepaniyakammam satthavāhena bhāsitam.||
 ukkhepaniyakammānaṃ pañño tajjaniyam naye.
 tesam yeva anulomam sammāvattantayācite |
 passaddhi tesam kammānaṃ hetṭhākammanayena ca.
 tasmin-tasmin tu kammesu tatraṭṭho ca vivadati |
 akatam dukkaṭam c' eva puna kātabbakān ti ca
 kamme passaddhiyā cāpi te bhikkhū dhammavādino.||
 vipattivyādhīte disvā kammappatte mahāmuni
 patippassaddhim akkhāsi sallakatto va osadhan ti.

M A H Â V A G G A.

X.

Tena samayena buddho bhagavâ Kosambiyam viharati Ghositârâme. tena kho pana samayena aññataro bhikkhu âpattim âpanno hoti, so tassâ âpattiyâ âpattidiñthi hoti, aññe bhikkhû tassâ âpattiyâ anâpattidiñthino honti. so aparena samayena tassâ âpattiyâ anâpattidiñthi hoti, aññe bhikkhû tassâ âpattiyâ âpattidiñthino honti. atha kho te bhikkhû tam bhikkhum etad avocum : âpattim tvan âvuso âpanno, passas' etam âpattin ti. n' atthi me âvuso âpatti yam aham passeyyan ti. atha kho te bhikkhû sâmaggiñ labhitvâ tam bhikkhum âpattiyâ adassane ukkhipimsu. ||1|| so ca bhikkhu bahussuto hoti âgatâgamo dhammadharo vinayadharo mâtikâdharo pandito vyatto medhâvî lajjî kukkuccako sikkhâkâmo. atha kho so bhikkhu sanditthe sambhatta bhikkhû upasamkamitvâ etad avoca : anâpatti esâ âvuso n' esâ âpatti, anâpanno 'mhi n' amhi âpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammena ukkhitto kuppena atthânârahena, hotha me âyasmanto dhammadto vinayato pakkha 'ti. alabbi kho so bhikkhu sanditthe sambhatte bhikkhû pakkhe. jânapadânam pi sanditthânânam sambhattânam bhi-kkhûnam sancte dûtañ pâhesi: anâpatti esâ âvuso . . . atthânârahena, hontu me âyasmanto dhammadto vinayato pakkha 'ti. alabbi kho so bhikkhu jânapade pi sanditthe sambhatte bhikkhû pakkhe. ||2|| atha kho te ukkhitthânuvattakâ bhikkhû yena ukkhepakâ bhikkhû ten' upasamkamipmu, upasamkamitvâ ukkhepake bhikkhû etad avocum : anâpatti esâ âvuso n' esâ âpatti, anâpanno eso bhikkhu n' eso bhikkhu âpanno, anukkhitto eso bhikkhu n' eso bhikkhu.

ukkhitto, adhammikena kammena ukkhitto kuppema atṭhānārahenā 'ti. evam yutte ukkhepakā bhikkhū ukkhittānuvattako bhikkhū etad avocum : āpatti esā āvuso n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammikena kammena ukkhitto akuppema thānārahena, mā kho tumhe āyasmanto etam ukkhittakam bhikkhū anuvattittha anuparivārethā 'ti. evam pi kho te ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva tam ukkhittakam bhikkhū anuvattīsu anuparivāresum. ||3|| atha kho aññataro bhikkhu yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisino kho so bhikkhu bhagavantam etad avoca : idha bhante aññataro bhikkhu āpattim āpanno ahosi, so tassā āpattiyā āpattiditthi ahosi, aññe bhikkhū tassā āpattiyā anāpattiditthino ahesum. so aparena samayena tassā āpattiyā anāpattiditthi ahosi, aññe bhikkhū tassā āpattiyā āpattiditthino ahesum. atha kho te bhante bhikkhū . . . (=§ 1) . . . passeyyan ti. atha kho te bhante bhikkhū . . . ukkhipīsu. so ca bhante bhikkhu bahussuto āgatāgamo . . . sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so bhante bhikkhu sandittho . . . alabhi kho so bhante bhikkhu jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . . evam yutte bhante ukkhepakā . . . evam pi kho te bhante ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva tam ukkhittakam bhikkhū anuvattanti anuparivārentī. ||4|| atha kho bhagavā bhinno bhikkhusaṅgho bhinno bhikkhusaṅgho 'ti utthāyāsanā yena ukkhepakā bhikkhū ten' upasampkamī, upasampkamitvā paññatte āsane nisidi. nisajja kho bhagavā ukkhepake bhikkhū etad avoca : mā kho tumhe bhikkhave patibhāti no patibhāti no 'ti yasmin vā tasmin vā bhikkhū ukkhipitabbam maññittha. ||5|| idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā āpattiyā anāpattiditthi hoti, aññe bhikkhū tassā āpattiyā āpattiditthino honti. te ce bhikkhave bhikkhū tam bhikkhū evam jānanti : ayam kho āyasmā bahussuto āgatāgamo . . . sikkhākāmo, sace mayam imam bhikkhū āpattiyā adassane ukkhipissama na mayam iminā bhikkhunā

saddhiṃ uposathāṃ karissāma vinā iminā bhikkhunā uposathāṃ karissāma, bhavissati saṃghassa tatonidānam bhaṇḍanām kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavatthānam saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo. ||6|| idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā . . . : ukkhipissāma na mayam iminā bhikkhunā saddhiṃ pavāressāma vinā iminā bhikkhunā pavāressāma, na mayam iminā bhikkhunā saddhiṃ saṃghakammaṃ karissāma vinā iminā bhikkhunā saṃghakammaṃ karissāma, na mayam iminā bhikkhunā saddhiṃ āsane nisīdissāma vinā iminā bhikkhunā āsane nisīdissāma, na mayam iminā bhikkhunā saddhiṃ yāgupāne nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma, na mayaṇi iminā bhikkhunā saddhiṃ bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma, na mayaṇi iminā bhikkhunā saddhiṃ ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayam iminā bhikkhunā saddhiṃ yathāvuḍḍham abhivādanām pacceutthānam anjaliṇikammam sāmīcikammam karissāma vinā iminā bhikkhunā yathāvuḍḍham . . . sāmīcikammam karissāma, bhavissati saṃghassa tatonidānam bhaṇḍanām kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavatthānam saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo 'ti. ||7|| atha kho bhagavā ukkhepakānam bhikkhūnam etam atthaṃ bhāsitvā utṭhayāsanā yena ukkhittānuvattakā bhikkhū ten' upasam̄kami, upasam̄kamitvā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattim āpajjītvā n' amhā āpannā 'ti āpattim na paṭikāttabam maññittha. idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā āpattiyā anāpattiḍīṭhi hoti, aññe bhikkhū tassā āpattiyā āpattiḍīṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evam jānatī: ime kho āyasmantā bahussutā Āgatāgamā dhammadharā vinayadharā mātikādharā panditā vyattā medhāvino lajjino kukkuccakā sikkhākāmā, nālaiṇ mamam vā kāraṇā aññiesam vā kāraṇā chandā dosā mohā bhaya agatiṃ gantum, sace mama imē bhikkhū āpattiyā adassane

ukkhipissanti na mayā saddhiṃ uposatham karissanti vinā mayā uposatham karissanti, . . . na mayā saddhiṃ pavāressanti vinā mayā pavāressanti . . . vinā mayā yathā-vuḍḍham abhivādanam pacutṭhānam añjalikammam sāmīcikammaṇi karissanti, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavatthānam saṃghanānākaraṇan ti, Bhedagarukena bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkittānuvattakānam bhikkhūnam etam attham bhāsitvā utṭhāyāsanā pakkāmi. ||8||

tena kho pana samayena ukkittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammam karonti, ukkhepakā pana bhikkhū nissimam gantvā uposatham karonti saṃghakammaṇi karonti. atha kho aññataro ukkhepako bhikkhu yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam abhivādetvā ekamantanam nisidi. ekamantanam nisinno kho so bhikkhu bhagavantam etad avoca: te bhante ukkittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammam karonti, mayam pana ukkhepakā bhikkhū nissimam gantvā uposatham kuroma saṃghakammaṇi karomā 'ti. te ce bhikkhu ukkittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karissanti saṃghakammam karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dhammikāni bhavissanti akuppāni thānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tatth' eva anto sīmāya uposatham karissatha saṃghakammaṇi karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dhammikāni bhavissanti akuppāni thānārahāni. ||9|| tam kissa hetu. nānāsaṃvāsakā etc bhikkhū tumhehi tumhe ca tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabhūmiyo: attanā vā attānam nānāsaṃvāsakam karoti samaggo vā nam saṃgho ukkhipati adassane vā appatikamme vā appatiṇissagge vā. imā kho bhikkhu dve nānāsaṃvāsakabhūmiyo: attanā vā attānam samānasam̄vāsakam karoti samaggo vā nam saṃgho ukkittam osāreti adassane vā appatikamme vā appatiṇissagge vā. imā kho bhikkhu dve samānasam̄vāsakabhūmiyo 'ti. ||10|| 1||

tena kho pana samayena bhikkhū bhattagge antaraghare
 bhañdanajātā kalahajātā vivādāpannā aññamaññam ananu-
 lomikām kāyakammam vacikammam upadāmsenti hattha-
 parāmāsam karonti. manussā ujjhāyanti khīyanti vipācenti :
 kathaṁ hi nāma samañā Sakyaputtiyā bhattagge antaraghare
 . . . upadāmsessanti hatthaparāmāsam karissantīti. assosum
 kho bhikkhū tesaṁ manussānaṁ ujjhāyantānaṁ khīyantānaṁ
 vipācentānaṁ. ye te bhikkhū appicchā te ujjhāyanti khī-
 yanti vipācenti : kathaṁ hi nāma bhikkhū bhattagge antara-
 ghare . . . upadāmsessanti hatthaparāmāsam karissantīti.
 atha kho te bhikkhū bhagavato etam attham ārocesum.
 saccam kira bhikkhave — la — saccam bhagavā. vigarahitvā
 dhammikatham katvā bhikkhū āmantesi : bhinne bhikkhave
 sañghe adhammiyamāne asammodikāya vattamānāya ettā-
 vatā na aññamaññam ananulomikām kāyakammam vaci-
 kammam upadāmsessāma hatthaparāmāsam karissāmā 'ti
 āsane nisīditabbaṇi. bhinne bhikkhave sañghe dhammiyamāne
 sammodikāya vattamānāya āsanantarikāya nisīditabban
 ti. ||1|| tena kho pana samayena bhikkhū sañghamajjhe
 bhañdanajātā . . . vivādāpannā aññamaññam mukhasatīhi
 vitudantā viharanti, te na sakkonti tam adhikaraṇam vūpa-
 sametum. atha kho aññataro bhikkhu yena bhagavā ten'
 upasamkamī, upasamkamitvā bhagavantaṁ abhivādetvā ekam-
 antam aṭṭhāsi. ekamantam ṛtho kho so bhikkhu bhaga-
 vantam etad avoca: idha bhante bhikkhū sañghamajjhe . . .
 vūpasametuṁ. sādu bhante bhagavā yena te bhikkhū ten'
 upasamkamatu anukampaṇ upādāyā 'ti. adhivāsesi bhagavā
 tuñhibhāvena. atha kho bhagavā yena te bhikkhū ten'
 upasamkamī, upasamkamitvā paññiatte āsane nisīdi. nisajja
 kho bhagavā te bhikkhū etad avoca: alam bhikkhave mā
 bhañdanam mā kalaham mā viggaham mā vivādan ti. evam
 vutte aññataro adhammavādī bhikkhu bhagavantaṁ etad
 avoca: āgametu bhante bhagavā dhammasāmī, apposukko
 bhante bhagavā diṭṭhadhammasukhavihāraṁ anuyutto viha-
 ratu, mayam etena bhañdanena kalahena viggahena vivādena
 paññāyissāmā 'ti. dutiyam pi kho bhagavā te bhikkhū etad
 avoca: alam bhikkhave . . . mā vivādan ti. dutiyam pi
 kho so adhammavādī bhikkhu bhagavantaṁ etad avoca .

âgametu bhante . . . paññâyissâmâ 'ti. atha kho bhagavâ bhikkhû âmantesi : ||2||

bhûtapubbañ bhikkhave Bârâñasiyam Brahmadatto nâmâ Kâsirâjâ ahosi addho mahaddhano mahâbhogo mabbalo mahâvâhano mahâvijito paripunñakosakotthâgâro. Dîghîti nâmâ Kosalarâjâ ahosi daliddo appadhano appabhogo appabalo appavâhano appavijito aparipupñakosakotthâgâro. atha kho bhikkhave Brahmadatto Kâsirâjâ caturañginim senam sannayhitvâ Dîghîtim Kosalarâjânam abbhuyyâsi. assosi kho bhikkhave Dîghîti Kosalarâjâ : Brahmadatto kira Kâsirâjâ caturañginim senam sannayhitvâ mama abbhuyyâto 'ti. atha kho bhikkhave Dîghîtissa Kosalarañño etad ahosi : Brahmadatto kho Kâsirâjâ addho . . . paripunñakosakotthâgâro, aham pan' amhi daliddo . . . aparipunñakosakotthâgâro, nâham pâtibalo Brahmadattena Kâsirâññâ ekasamghâtam pi sahitum. yañ nûnâham pâtigace' eva nagaramhâ nippateyyan ti. atha kho bhikkhave Dîghîti Kosalarâjâ mahesim âdâya pâtigace' eva nagaramhâ nippati. atha kho bhikkhave Brahmadatto Kâsirâjâ Dîghîtissa Kosalarañño balañ ca vâhanañ ca janapadañ ca kosañ ca koṭthâgârañ ca abhivijiya ajjhâvasati. atha kho bhikkhave Dîghîti Kosalarâjâ sapajâpatiko yena Bârâñasi tena pakkâmi. anupubbenâ yena Bârâñasi tad avasari. tatra sudam bhikkhave Dîghîti Kosalarâjâ sapajâpatiko Bârâñasiyam aññatarasmin paccontime okâse kumbhakâranivesane aññâ-takavesena paribbâjakacchannena pâtivasati. ||3|| atha kho bhikkhave Dîghîtissa Kosalarañño mahesi na cirass' eva gabbhinî ahosi. tassâ evarûpo dohaþo hoti : icchati suriyassa uggamanakâle caturañginim senam sannaddham vammikam subhummiyam thitam passitum khaggânañ ca dhovanam pâtun. atha kho bhikkhave Dîghîtissa Kosalarañño mahesi Dîghîtim Kosalarâjânam etad avoca : gabbhini 'mhi deva, tassâ me evarûpo dohaþo uppanno : icchâmi suriyassa . . . pâtun ti. kuto devi amhâkam duggatânam caturañginî senâ sannaddhâ vammikâ subhummiyam thitâ khaggânañ ca dhovanam ti. sac' âham deva na labhissâmi marissâmiti. ||4|| tena kho pana samayena bhikkhave Brahmadattassa Kâsirâñño purohito brâhmaño Dîghîtissa Kosalarañño sahâyo

hoti. atha kho bhikkhave Dīghīti Kosalarājā yena Brahmadattassa Kāsirañño purohito brāhmaṇo ten' upasamkami, upasamkamitvā Brahmadattassa Kāsirañño purohitam brāhmaṇap etad avoca : sakhi te samma gabbhinī, tassā evarūpo dohaṇo uppanno : icchatī suriyassa . . . pātun ti. tena hi deva mayam pi devīm passāmā 'ti. atha kho bhikkhave Dīghītissa Kosalarañño mahesi yena Brahmadattassa Kāsirañño purohito brāhmaṇo ten' upasamkami. addasa kho bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo Dīghītissa Kosalarañño mahesim dūrato 'va Āgacchantim, disvāna utthāyāsanā ekamīsam uttarāsaṅgam karitvā yena Dīghītissa Kosalarañño mahesi ten' añjaliṁ pañāmetvā tikkhattum udānam udānesi : Kosalarājā vata bho kucchigato, Kosalarājā vata bho kucchigato 'ti. avimanā devi hohi, lacchasi suriyassa uggamanakāle caturañginim senam sannaddham vammikam subhummiyam thitam passitum khaggānañ ca dhovanam pātun ti. ||5|| atha kho bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahmādatto Kāsirājā ten' upasamkami, upasamkamitvā Brahmādattam Kāsirājānaṁ etad avoca : tathā deva nimittāni dissanti, svo suriyuggamanakāle caturañginī senā sannaddhā vammikā subhumminiyam titthatu khaggā ca dhoviyantū 'ti. atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi : yathā bhaṇo purohito brāhmaṇo āha tathā karothā 'ti. alabhi kho bhikkhave Dīghītissa Kosalarañño mahesi suriyassa uggamanakāle caturañginim senam sannaddham vammikam subhummiyam thitam passitum khaggānañ ca dhovanam pātum. atha kho bhikkhave Dīghītissa Kosalarañño mahesi tassa gabbhassa paripākam anvāya puttam vijāyi, tassa Dīghāvū 'ti nāmañ akāmīsu. atha kho bhikkhave Dīghāvukumāro na cirass' eva viññutañ pāpuṇi. ||6|| atha kho bhikkhave Dīghītissa Kosalarañño etad ahosi : ayanī kho Brahmadatto Kāsirājā bahuno amhākam anatthassa kārako, iminā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnam. sac' āyam amhe jānissati sabbeva tayo ghātāpessati. yam nūnāham Dīghāvukumāram bahi nagare vāseyyan ti. atha kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāram bahi nagare vāscsi. atha kho bhikkhave

Dīghāvukumāro bahi nagare paṭivasantō na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghitissa Kosalarañño kappako Brahmadatte Kāsiraññe paṭivasati. addasa kho bhikkhave Dīghitissa Kosalarañño kappako Dīghitīm Kosalarājānam sapajāpatikam Bārānasiyam aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasañtam, disvāna yena Brahmadatto Kāsirājā ten' upasamkami, upasamkamitvā Brahmadattam Kāsirājānam etad avoca: Dīghitī deva Kosalarājā sapajāpatiko Bārānasiyam aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasañti. ||8|| atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: tena hi bhaṇe Dīghitīm Kosalarājānam sapajāpatikam āñethā 'ti. evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsirañño paṭissutvā Dīghitīm Kosalarājānam sapajāpatikam āñcesum, atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: tena hi bhaṇe Dīghitīm Kosalarājānam sapajāpatikam dañhāya rajjuyā pacchābhāham gāñhabandhanam bandhitvā khuramundam karitvā kharassarena pañavena rathiyāya rathiyam siñghātakena siñghātakam parinetvā dakkhiñena dvārena nikkhāmetvā dakkhiñato nagarassa catudhū chinditvā ca-tuddisā bilāni nikkipathā 'ti. evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsirañño paṭissutvā Dīghitīm Kosalarājānam sapajāpatikam dañhāya rajjuyā pacchābhāham gāñhabandhanam bandhitvā khuramundam karitvā kharassarena pañavena rathiyāya rathiyam siñghātakena siñghātakam parinente. ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahosi: ciradīñhā kho me mātāpitaro. yam nūñāham mātāpitaro passeyyan ti. atha kho bhikkhave Dīghāvukumāro Bārānasiñ pavisitvā addasa mātāpitaro dañhāya rajjuyā pacchābhāham gāñhabandhanam bandhitvā khuramundam karitvā kharassarena pañavena rathiyāya rathiyam siñghātakena siñghātakam parinente, disvāna yena mātāpitaro ten' upasamkami. addasa kho bhikkhave Dīghiti Kosalarājā Dīghāvukumāram dūrato 'va āgacchantam, disvāna Dīghāvukumāram etad avoca: mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu

verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. ||10|| evam vutte bhikkhave te manussā Dīghitīm Kosalarājānam etad avocūm : ummattako ayam Dīghitī Kosalarājā vippalapati, ko imassa Dīghāvu, kam ayam evam āha : mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. nāham bhaṇe ummattako vippalapāmi, api ca yo viññū so vibhāvessatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghitī Kosalarājā Dīghāvukumāram etad avoca : mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dīghitīm Kosalarājānam etad avocūm : ummattako . . . so vibhāvessatīti. atha kho bhikkhave te manussā Dīghitīm Kosalarājānam sapajāpatikanī rathiyāya rathiyam singhātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dukkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhīpitvā gumbam ḥapetvā pakkamīṣu. ||11|| atha kho bhikkhave Dīghāvukumāro Bārāṇasīm pavisitvā suram nīharitvā gumbiye pāyesi. yadā te mattā ahesum patitā alha kaṭṭhāni samkaḍḍhitvā citakam karitvā mātāpi-tunnam sarīram citakam āropetvā aggim datvā pañjaliko tikkhattum citakam padakkhiṇam akāsi. tena kho pana samayena bhikkhave Brahmadatto Kāsirājā uparipāsādavaragato hoti. addasa kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāram pañjalikam tikkhattum citakam padakkhiṇam karontam, disvān' assa etad ahosi : nissamīsayam kho so manusso Dīghitissa Kosalañño ñāti vā sālohitō vā. aho me anatthako, na hi nāma me koci ārocessatīti. ||12|| atha kho bhikkhave Dīghāvukumāro araññam gantvā yāvadattham kanditvā roditvā vappam puñchitvā Bārāṇasīm pavisitvā antepurassa sāmantā hathisālam gantvā hatthācariyam etad avoca : icchām' aham ācariya sippam sikkhitun ti. tena hi bhaṇe māṇavak sikkhassū 'ti. atha kho bhikkhave Dīghāvukumāro rattiyā paccūsasamayam paceutṭhāya hathisālāyam mañjunā sarena gāyi vīṇāñ ca vādesi. assosi kho bhikkhave Brahmadatto Kāsirājā rattiyā paccūsasamayam paccutṭhāya hathisālāyam mañjunā sarena gītam vīṇāñ ca vāditam, sutvāna manusse pucchi : ko bhaṇe rattiyā paccūsa-

samayam paccutthāya hatthisālāyam mañjunā sarena gāyi
 vīnañ ca vādesiti. ||13|| amukassa deva hatthācariyassa ante-
 vāsi māṇavako rattiyā paccūsamayam paccutthāya hatthisā-
 lāyam mañjunā sarena gāyi vīnañ ca vādesiti. tena hi bhaṇe
 tam māṇavakam ānethā 'ti. evam devā 'ti kho bhikkhave te
 manussā Brahmadattassa Kāsirañño paṭissutvā Dīghāvu-
 kumāram ānesum. tvam bhaṇe māṇavaka rattiyā paccūsa-
 samayam paccutthāya hatthisālāyam mañjunā sarena gāyi
 vīnañ ca vādesiti. evam devā 'ti. tena hi tvam bhaṇe
 māṇavaka gāyassu vīnañ ca vādehīti. evam devā 'ti kho
 bhikkhave Dīghāvukumāro Brahmadattassa Kāsirañño paṭi-
 ssutvā ārādhāpekho mañjunā sarena gāyi vīnañ ca vādesi.
 atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāram
 etad avoca : tvam bhaṇe māṇavaka mam upatṭhahā 'ti.
 evam devā 'ti kho bhikkhave Dīghāvukumāro Brahma-
 dattassa Kāsirañño paccassosi. atha kho bhikkhave Dīghā-
 vukumāro Brahmadattassa Kāsirañño pubbuṭṭhayi ahosi
 pacchānipāti kiṃkārapaṭissāvī manāpacārī piyavādi. atha
 kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāram na
 cirass' eva abbantarike vissāsikatṭhāne thapesi. ||14|| atha
 kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāram etad
 avoca : tena hi bhaṇe māṇavaka ratham yojetvā Brahma-
 dattam Kāsirājānaṃ etad avoca : yuṭo kho te deva ratho,
 yassa dāni kālañ maññasiti. atha kho bhikkhave Brahmaddatto
 Kāsirājā ratham abhirūhi, Dīghāvukumāro ratham
 pesesi, tathā-tathā ratham pesesi yathā-yathā aññen' eva senā
 agamāsi aññen' eva ratho. atha kho bhikkhave Brahmaddatto
 Kāsirājā dūram gantvā Dīghāvukumāram etad avoca : tena
 hi bhaṇe māṇavaka ratham muñcassu, kilanto 'mhi nipajjissā-
 mīti. evam devā 'ti kho bhikkhave Dīghāvukumāro Brahma-
 dattassa Kāsirañño paṭissutvā ratham muñcivtā pathaviyam
 pallañkena nisidi. atha kho bhikkhave Brahmaddatto Kāsi-
 rājā Dīghāvukumārassa ucchañge sisam̄ katvā seyyam̄
 kappesi, tassa kilantassa muhuttaken' eva niddam̄ okkami.
 ||15|| atha kho bhikkhave Dīghāvussa kumārassa etad
 ahosi : ayam kho Brahmaddatto Kāsirājā bahuno amhākam̄

anatthassa kārako, iminā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnam iminā ca me mātāpitaro hatā. ayam khv assa kālo yo 'ham veram appeyyan ti kosiyā khaggam nibbāhi. atha kho bhikkhave Dīghāvussa kumārassa etad ahosi: pitā kho mām maraṇakāle avaca: mā kho tvañ tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu verena verā sammantī, avercna hi tāta Dīghāvu verā sammantīti. na kho me tam paṭirūpam yo 'ham pitu vacanam atikkameyyan ti kosiyā khaggam pavesesi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahosi: ayam kho Brahmadatto . . . nibbāhi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahosi: pitā . . . atikkameyyan ti, punad eva kosiyā khaggam pavesesi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmadatto Kāsirājā bhīto ubbiggo ussañkī utrasso sahasā vuṭṭhāsi. atha kho bhikkhave Dīghāvukumāro Brahmadattam Kāsirājanam etad avoca: kissa tvañ deva bhīto . . . vuṭṭhāsīti. idha mām bhane māyavaka Dīghitissa Kosalarañño putto Dīghāvukumāro supinantena khaggena paripātesi tenāham bhīto ubbiggo ussañkī utrasso sahasā vuṭṭhāsin ti. ||16|| atha kho bhikkhave Dīghāvukumāro vāmena hatthena Brahmadattassa Kāsirājanam sīsam parāmasitvā dakkhīnena hatthena khaggam nibbāhetvā Brahmadattam Kāsirājanam etad avoca: aham kho so deva Dīghitissa Kosalarañño putto Dīghāvukumāro. bahuno tvañ amhākam anatthassa kārako, tayā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnam tayā ca me mātāpitaro hatā. ayam khv assa kālo yv āhañ veram appeyyan ti. atha kho bhikkhave Brahmadatto Kāsirājā Dīghāvussa kumārassa pādesu sirasā nipativā Dīghāvukumāram etad avoca: jīvitam me tāta Dīghāvu dehi, jīvitam me tāta Dīghāvu dehitī. ky āhañ ussahāmi devassa jīvitam dātum, devo kho me jīvitam dadeyyā 'ti. tena hi tāta Dīghāvu tvañ c' eva me jīvitam dehi ahañ ca te jīvitam dammīti. atha kho bhikkhave Brahmadatto ca Kāsirājā Dīghāvu ca kumāro aññamaññassa jīvitam adamsu pāññ ca aggañesum sapathañ ca akamisu adrūbhāya. atha kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāram etad avoca.

tena hi tāta Dīghāvu ratham yojehi gamissāmā 'ti. evam
 devā 'ti kho bhikkhave Dīghāvukumāro Brahmadattassa
 Kāsirañño paṭissutvā ratham yojetvā Brahmadattan Kāsirā-
 jānam etad avoca: yutto kho te deva ratho, yassa dāni
 kūlam maññasitī. atha kho bhikkhave Brahmadatto Kāsi-
 rājā ratham abhirūhi, Dīghāvukumāro ratham pesesi, tathā
 -tathā ratham pesesi yathā-yathā na cirass' eva senāya samā-
 gacchi. ||17|| atha kho bhikkhave Brahmadatto Kāsirājā
 Bārāṇasim pavisitvā amace pārisajje sannipatāpetvā etad
 avoca: sace bhañe Dīghitissa Kosalarañño puttam Dīghāvu-
 kumāram passeyyātha kinti nam kareyyāthā 'ti. ekacce
 evam āhamṣu: mayam deva hatthe chindeyyāma, mayam
 deva pāde chindeyyāma, mayam deva hatthapāde chindeyyā-
 ma, mayam deva kaṇṇe chindeyyāma, mayam deva nāsam
 chindeyyāma, mayam deva kaṇṇanāsaṇ chindeyyāma, mayam
 deva sisam chindeyyāmā 'ti. ayaṁ kho bhañe Dīghitissa
 Kosalaraññoutto Dīghāvukumāro, nāyam labbhā kiñci
 kātum, iminā ca me jīvitam dinnam mayā ca imassa jīvitam
 dinnam ti. ||18|| atha kho bhikkhave Brahmadatto Kāsirājā
 Dīghāvukumāram etad avoca: yan kho te tāta Dīghāvu
 pitā marañakāle avaca: mā kho tvam tāta Dīghāvu dīghan
 passa mā rassam, na hi tāta Dīghāvu verena verā sammanti,
 averena hi tāta Dīghāvu verā sammantī, kin te pitā
 sandhāya avacā 'ti. yan kho me deva pitā marañakāle
 avaca mā dīghan ti, mā ciram veram akāsiti, imam̄ kho me
 deva pitā marañakāle avaca mā dīghan ti. yan kho me
 deva pitā marañakāle avaca mā rassan ti, mā khippam
 mittehi bhijitthā 'ti, imam̄ kho me deva pitā marañakāle
 avaca mā rassan ti. yan kho me deva pitā marañakāle
 avaca na hi tāta Dīghāvu verena verā sammanti, averena hi
 tāta Dīghāvu verā saumantī, devena me mātāpitāro hatā
 'ti, sac' āham devam jīvitā voropeyyam ye devassa atthakāmā
 te mam jīvitā voropeyyum, ye me atthakāmā te te jīvitā
 voropeyyum, evam tam veram verena na vūpasameyya.
 idāni ca pana me devena jīvitam dinnam mayā ca devassa
 jīvitam dinnam, evam veram averena vūpasantam. imam̄ kho
 me deva pitā marañakāle avaca: na hi tāta . . . sammantī.
 ||19|| atha kho bhikkhave Brahmadatto Kāsirājā acchari-

yam vata bho abbhutam vata bho, yāva paññito ayam Dīghāvukumāro, yatra hi nāma pituno saṃkhittena bhāsi-tassa vitthārena athaṃ ājānissatī, pettikam balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca paṭipādesi dhītarañ ca adāsi, tesam hi nāma bhikkhave rājūnam ādinnadaṇḍānam ādinnasatthānam evarūpam khantisoraccam bhavissatī, idha kho pana tam bhikkhave sobhetha yam tumhe evam svākkhāte dhammadvinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā 'ti. tatiyam pi kho bhagavā te bhikkhū etad avoca: alam bhikkhave mā bhaṇḍanam mā kalahañ mā viggahañ mā vivādan ti. tatiyam pi kho so adhammavādī bhikkhu bhagavantam etad avoca: āgametu bhante bhagavā dhammasāmī, apposukko bhante bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu, mayam etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā 'ti. atha kho bhagavā pariyādinnarūpā kho ime moghapurisā, na yime sukārā saññāpetun ti utthāyāsanā pakkāmi. ||20||2||

Dīghāvubhāṇavāram paṭhamam.

atha kho bhagavā pubbañhasamayam nivāsetvā pattaē-varam ādāya Kosambim piṇḍāya pāvisi, Kosambiyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto senāsanam sañśāmetvā pattaēvaram ādāya saṅghamajjhē ṛhitako 'va imā gāthāyo abhāsi:

puthusaddo samajano na bālo koci maññatha
sañghasmiñ bhijjaniānasmim, n' aññam bliyyo amaññarum.||

parimuṭṭhā paññitā bhāsā vācāgocarabhāṇino,

yāv' icchanti mukhāyāmam, yena nītā na tam vidū.||

akkocchi mam, avadhi mam, ajini mam, ahāsi me,

ye tam upanayhanti, veram tesam na sammati.||

akkocchi mām, avadhi mam, ajini mam, ahāsi me,

ye tam na upanayhanti, veram tes' ûpasammati.||

na hi verena verāni sammant' idha kudācanam,

5 averena ca sammanti, esa dhammo sanantano.||

pare ca na vijānanti mayam etha yamāmase,

ye ca tattha vijānanti, tato sammanti medhagā.||

atthicchinna pāṇaharā gavāssadhanahārino
 raṭṭham vilumpamānānam tesam pi hoti samgati. kasmā
 tumhākam no siyā.]
 sace labhetha nipakam sahāyam saddhiñcaraṇi sādhuvī-
 hāri dhīram,
 abhibhuyya sabbāni parissayāni careyya ten' attamano
 satimā.]
 no ce labhetha nipakam sahāyam saddhiñcaraṇi sādhuvī-
 hāri dhīram
 rājā va raṭṭham vijitam pahāya eko care mātaṅgaraññe
 va nāgo.]
 ekassa caritam seyyo, n' atthi bāle sahāyatā.
 eko care na ca pāpāni kayirā apposukko mātaṅgaraññe
 10 va nāgo 'ti. ||1||3||

atha kho bhagavā samghamajhe thitako 'va imā gāthāyo
 bhāsitvā yena Bālakalouṇakāragāmo ten' upasampkami.
 tena kho pana samayena āyasmā Bhagu Bālakalouṇakāra-
 gāme viharati. addasa kho āyasmā Bhagu bhagavantam
 dūrato 'va āgacchantam, disvāna āsanaṇi paññāpesi pādoda-
 kam pādapīṭham pādakathalikam upanikkhipi, pacceggantvā
 pattacivaram patiggahehi. nisidi bhagavā paññatte āsane,
 nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam
 abhibhādetvā ekamantam nisidi, ekamantam nisinnam kho
 āyasmantam Bhagum bhagavā etad avoca: kacci bhikkhu
 khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilama-
 sīti. khamanīyam bhagavā, yāpanīyam bhagavā, na cāhaṇ
 bhante piṇḍakena kilamāmīti. utha kho bhagavā āyasmantam
 Bhagum dhammiyā kathāya sandassetvā . . . sampahāṇsetvā
 utthāyāsanā yena Pācīnavāṇīsadāyo ten' upasampkami.
 ||1|| tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavāṇīsadāye
 viharanti. addasa kho dāyapālo bhagavantam dūrato 'va
 āgacchantam, disvāna bhagavantam etad avoca: mā samaṇa
 etam dāyam pāvisi, sant' ettha tayo kulaputtā attakāmarūpā
 viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā
 Anuruddho dāyapālassa bhagavatā saddhim mantayamāṇassa,
 sutvā dāyapālam etad avoca: māvuso dāyapāla bhagavantam

vâresi, satthâ no bhagavâ anuppatto 'ti. atha kho âyasmâ Anuruddho yenâyasmâ ca Nandiyo âyasmâ ca Kimbilo ten' upasam̄kami, upasam̄kamitvâ âyasmantam̄ ca Nandiyam̄ âyasmantam̄ ca Kimbilam̄ etad avoca : abhikkama-thâyasmanto abhikkamathâyasmanto, satthâ no bhagavâ anuppatto 'ti. ||2|| atha kho âyasmâ ca Anuruddho âyasmâ ca Nandiyo âyasmâ ca Kimbilo bhagavantam̄ paccuggantvâ eko bhagavato pâtacîvaram̄ patiggahesi, eko âsanam̄ paññâpesi, eko pâdodakam̄ pâdapiññham̄ pâda-kathalikam̄ upanikkhipi. nisidi bhagavâ paññatte âsane, nisajja pâde pakkhâlesi. te pi kho âyasmantâ bhagavantam̄ abhivâdetvâ ekamantam̄ nisidiñsu. ekamantam̄ nisinnam̄ kho âyasmantam̄ Anuruddham̄ bhagavâ etad avoca : kacci vo Anuruddhâ khamanîyam̄, kacci yâpanîyam̄, kacci piññakena na kilamathâ 'ti. khamanîyam̄ bhagavâ, yâpanîyam̄ bhagavâ, na ca mayam bhante piññakena kilamâmâ 'ti. kacci pana vo Anuruddhâ samaggâ sammodamânâ avivadâ-mânâ khîrodakibhûtâ aññamaññam̄ piyacakkhûhi sampassantâ viharathâ 'ti. taggha mayaṇi bhante samaggâ sammodamânâ avivadamânâ khîrodakibhûtâ aññamaññam̄ piyacakkhûhi sampassantâ viharâmâ 'ti. yathâkatham̄ pana tumhe Anuruddhâ samaggâ sammodamânâ . . . sampassantâ viharathâ 'ti. ||3|| idha mayham̄ bhante evam̄ hoti: lâbhâ vata me, suladdham̄ vata me yo 'haṇi evarûpchi sabrahmacârîhi saddhiṇi viharâmîti. tassa mayham̄ bhante imesu âyasmantesu mettam̄ kâyakammaṇi paccupat̄hitam̄ âvi c' eva raho ca, mettam̄ vacîkammaṇi, mettam̄ manokammaṇi paccupat̄hitam̄ âvi c' eva raho ca. tassa mayham̄ bhante evam̄ hoti: yaṇi nûnâham̄ sakam̄ cittam̄ nikkipitvâ imesam̄ yeva âyasmantânam̄ cittassa vasena vatteyyan ti. so kho abam̄ bhante sakam̄ cittam̄ nikkipitvâ imesam̄ yeva âyasmantânam̄ cittassa vasena vattâmi, nânâ hi kho no bhante kâyâ ekañ ca pana maññe cittan ti. âyasmâpi kho Nandiyo, âyasmâpi kho Kimbilo bhagavantam̄ etad avoca : mayham̄ pi kho bhante evam̄ hoti: lâbhâ . . . maññe cittan ti. evam̄ kho mayam̄ bhante samaggâ sammodamânâ avivadamânâ khîrodakibhûtâ aññamaññam̄ piyacakkhûhi sampassantâ viharâmâ 'ti. ||4|| kacci pana vo Anuruddhâ appa-

mattā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākam yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pāda-pīṭham pādakathalikam upanikkhipati, avakkārapāti dhotivā upaṭṭhāpeti, pāniyam paribhojaniyam upaṭṭhāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākañkhati, bhuñjati, no co ākañkhati, appaharite vā chaḍḍeti appānake vā udake opilāpeti, so āsanam uddharati, pādodakam pādapīṭham pādakathalikam paṭisāmeti, avakkārapāti dhotivā patisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggam sammajjati. yo passati pāniyughaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tucchaṭam so upaṭṭhāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilañghakena upaṭṭhāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañcāliikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. ||5||

atha kho bhagavā āyasmantam ca Anuruddham āyasmantam ca Nandiyam āyasmantam ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahañsetvā utṭhāyāsanā yena Pārileyyakam tena cārikam pakkam. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasande Bhaddasālamūle. atha kho bhagavato rahogatassa patissallinassa evam cetaso parivitakko udapādi: aham kho pubbe ākiṇo na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhanḍanakārakehi kalahakārakehi vivādakārakchi bhassakārakehi samghe adhikaraṇakārakehi, so 'mhi etarahi eko adutyo sukham phāsu viharāmi aññatrat' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikaraṇakārakehi. aññataro pi kho hatthināgo ākiṇo viharati hatthihī hatthinihi hatthikālubhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādati, obhaggobhaggañ c' assa sākhābhañgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinnassa hatthiniyo kāyam upanighāṣantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi : aham kho ākinno viharāmi hatthīhi hatthīhi hatthikālabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākhā-bhaṅgam khādanti, āvilāni ca pāniyāni pivāmi, ogāhantassa me otinñassa hatthiniyo kāyam upanighamsantiyo gacchanti. yam nūnāham eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pāri-leyyakam Rakkhitavanasāṇḍo Bhaddasālamūlam yena bhagavā ten' upasāmkami, upasāmkamitvā sonḍāya bhagavato pāniyam paribhojaniyam upaṭṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahosi : aham kho pubbe ākinno na phāsu vihāsim hatthīhi hatthīhi hatthikālabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādim, obhaggo-bhaggañ ca me sākhābhāṅgam khādimsu, āvilāni ca pāniyāni apāyim, ogāhantassa ca me otinñassa hatthiniyo kāyam upanighamsantiyo agamamsu, 'so 'mhi etarahi eko adutiyō sukham phāsu viharāmi aññiatr' eva hatthīhi hatthīhi hatthikālabhehi hatthicchāpehiti. atha kho bhagavā attano ca pavivekaṁ viditvā tassa ca hatthināgassa cetasa cetopari-vitakkam aññāya tāyam veliyam imam udānam udānesi :

evam nāgassa nāgena iśādantassa hatthino
sameti cittam cittena yad eko ramati vane 'ti. ||7|| 4||

atha kho bhagavā Pārileyyake yathābhiraṇtam viharitvā yena Sāvatthi tena cārikām pakkāmi. anupubbena cāri-kām caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyaṁ viharati Jetavane Anātha-piṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno amhākām anatthassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayam ayye Kosambake bhikkhū n' eva abhivādeyyāma na pacceṭṭheyyāma na añjulikammaṁ sāmīcikammam kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānam pi piṇḍapātam na dajjeyyāma, evam ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjiyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantam vā pasādessantīti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesum na pacceṭṭhesum na

añjalikammam sāmīcikammam akamṣu na sakkarimṣu na garukariṁsu na mānesum na pūjesum upagatānam pi piṇḍapātam na adamṣu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evam āhamsu: handa mayam āvuso Sāvatthim gantvā bhagavato santike imam adhikaraṇam vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsanam samsāmetvā* pattacivaram ādāya yena Sāvatthi ten' upasamkamimsu. ||2||

assosi kho āyasmā Sāriputto: to kira Kosambakā bhikkhū bhaṇḍanakārakā . . . samghe adhikaraṇakārakā Sāvatthiñ ḡacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Sāriputto bhagavantam etad avoca: te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . samghe adhikaraṇakārakā Sāvatthiñ ḡacchanti. kathāham bhante tesu bhikkhūsu patipajāmīti. tena hi tvam Sāriputta yathādhammo tathā tiṭṭhāhīti. kathāham bhante jāneyyam dhammadam vā adhammam vā 'ti. ||3||

atṭhārasahi kho Sāriputta vatthūhi adhammavādī jānitabbo. idha Sāriputta bhikkhu adhammam dhammo 'ti dīpeti, dhammam adhammo 'ti dīpeti, avinayaṁ vinayo 'ti d., vinayaṁ avinayo 'ti d., abhāsitam alapitam tathāgatena bhāsitam lapitam tathāgatena 'ti d., bhāsitam lapitam tathāgatena abhāsitam alapitam tathāgatena 'ti d., anāciṇṇam tathāgatena āciṇṇam tathāgatena 'ti d., āciṇṇam tathāgatena anāciṇṇam tathāgatena 'ti d., appaññattam tathāgatena paññattam tathāgatena 'ti d., paññattam tathāgatena appaññattam tathāgatena 'ti d., anāpattiṁ āpatti d., āpattiṁ anāpatti d., lahukam āpattiṁ garukā āpatti d., garukam āpattiṁ lahukā āpatti d., sāvasesam āpattiṁ anavasesā āpatti d., anavasesam āpattiṁ sāvasesā āpatti d., dutṭhullam āpattiṁ adutṭhullā āpatti d., adutṭhullam āpattiṁ dutṭhullā āpatti dīpeti. imehi kho Sāriputta atṭhārasahi vatthūhi adhammavādī jānitabbo. ||4|| atṭhārasahi ca kho Sāriputta vatthūhi dhammavādī jānitabbo. idha Sāriputta bhikkhu adhammam adhammo 'ti dīpeti, dhammam dhammo 'ti d., avinayaṁ . . . , vinayaṁ . . . , abhāsitam alapitam

tathāgatena . . . , bhāsitam̄ lapitam̄ tathāgatena . . . , anāciṇṇam̄ tathāgatena . . . , āciṇṇam̄ tathāgatena . . . , appaññattam̄ tathāgatena . . . , paññattam̄ tathāgatena . . . , āpattim̄ . . . , anāpattim̄ . . . , lahukam̄ āpattim̄ . . . , garukam̄ āpattim̄ . . . , sāvasesam̄ āpattim̄ . . . , anavasesam̄ āpattim̄ . . . , duṭṭhullam̄ āpattim̄ . . . , aduṭṭhullam̄ āpattim̄ aduṭṭhullā āpattiṭī dīpeti. imehi kho Sāriputta atṭhāraschi vatthūhi dhammavādī jānitabbo 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahākotthito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upāli, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5. *Real Rāhula instead of Sāriputta*) . . . dhammavādī jānitabbo 'ti. ||6||

assosi kho Mahāpajāpatī Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpatī Gotamī yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam̄ abhivādetvā ekamantaññātthāsi. ekamantaññātthāsi kho Mahāpajāpatī Gotamī bhagavantam̄ etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvam̄ Gotami ubhayattha dhammaññā suṇa, ubhayattha dhammaññā sutvā ye tattha bhikkhū dhammavādino tesam̄ diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehi, yañ ca kiñci bhikkhunisañghena bhikkhusaṅghato paccāsiṁsatabbañ sabban tam̄ dhammavādito 'va paccāsiṁsatabban ti. ||7|| assosi kho Anāthapindiko gahapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam̄ abhivādetvā ekamantaññātthāsi, nisidhi, ekamantaññātthāsi nisinno kho Anāthapiṇḍiko gahapati bhagavantam̄ etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvam̄ gahapati ubhayattha dānam̄ dehi, ubhayattha dānam̄ datvā ubhayattha dhammaññā suṇa, ubhayattha dhammaññā sutvā ye tattha bhikkhū dhammavādino tesam̄ diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehi. ||8|| assosi kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

. . . āgacchanti. atha kho Visākhā Migāramātā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnā kho Visākhā Migāramātā bhagavantam etad avoca: te kira bhante . . . patipajjāmīti. tena hi tvam Visākhe ubhayattha dānaṃ dehi . . . rocehīti. ||9||

atha kho Kosambakā bhikkhū anupubbenā yēna Sāvatthi tad avasarum. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnō kho āyasmā Sāriputto bhagavantam etad avoca: to kira bhante Kosambakā bhikkhū bhaṇḍānakārakā . . . samghe adhikaraṇakārakā Sāvatthim anuppattā. katham nu kho bhante tesu bhikkhūsu senāsane paṭipajjitatban ti. tena hi Sāriputta vivittam senāsanam dātabban ti. sace pana bhante vivittam na hoti katham paṭipajjitatban ti. tena hi Sāriputta vivittam katvāpi dātabbam. na tv evāham Sāriputta kenaci pariyāyena vuḍḍhatarassa bhikkhuno senāsanam paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassā 'ti. āmise pana bhante katham paṭipajjitatban ti. ānisam kho Sāriputta sabbesam samakaṇi bhājetabban ti. ||10||

atha kho tassa ukkhattakkassa bhikkhuno dhammañ ca vinayañ ca paccevekkhantassa etad ahosi: āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukkhitto 'mhi n' amhi anukkhitto, dhammadiken' amhi kammena ukkhitto akuppena thānārahenā 'ti. atha kho so ukkhattako bhikkhu yena ukkhattānuvattakā bhikkhū ten' upasamkami, upasamkamitvā ukkhattānuvattake bhikkhū etad avoca: āpatti esā āvuso n' esā anāpatti . . . thānārahenā. etha mām āyasmanto osārethā 'ti. ||11|| atha kho to ukkhattānuvattakā bhikkhū tam ukkhattakanpi bhikkhūpi ādāya yena bhagavā ten' upasamkamīnsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidīnsu. ekamantam nisinnā kho te bkikkhū bhagavantam etad avocum: ayam bhante ukkhattako bhikkhu evam āha: āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. katham nu kho tehi bhante paṭipajjitatban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikena kammena ukkhitto akuppena
 thānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca
 ukkhitto ca passati ca tena hi bhikkhave tamī bhikkhum
 osārethā 'ti. ||12|| atha kho te ukkhattānuvattakā bhikkhū
 tam ukkittakam bhikkhum osāretvā yena ukkhepakā bhi-
 kkhū ten' upasam̄kamim̄su, upasam̄kamitvā ukkhepake
 bhikkhū etad avocum : yasmim̄ āvuso vatthusmim̄ ahosi
 saṃghassa bhaṇḍanam̄ kalaho viggaho vivādo saṃghabhedo
 saṃgharāji saṃghavatthānam̄ saṃghanākaraṇam̄ so eso
 bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa
 mayaṇi āvuso tassa vatthussa vūpasamāya saṃghasāmaggim̄
 karomā 'ti. atha kho te ukkhepakā bhikkhū yena bhagavā
 ten' upasam̄kamim̄su, upasam̄kamitvā bhagavantam abhivā-
 detvā ekamantaṇi nisidim̄su, ekamantaṇi nisinnā kho te
 bhikkhū bhagavantam etad avocum : te bhante ukkhattā-
 nuvattakā bhikkhū evam̄ īhaṇsu : yasmim̄ āvuso vatthus-
 mīm̄ ahosi . . . saṃghasāmaggim̄ karomā 'ti. kathām nu
 kho bhante paṭipajjitabban ti. ||13|| yato ca kho so bhi-
 kkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca
 tena hi bhikkhave saṃgho tassa vatthussa vūpasamāya
 saṃghasāmaggim̄ karoti. evañ ca pana bhikkhave
 kātabbā. sabbe' eva ekajjhām̄ sannipatitabbam̄ gilānchi ca
 agilānchi ca, na kehici chando dātabbo. sannipatitvā vyattena
 bhikkhunā paṭibalena saṃgho īpetabbo: sunātū me bhante
 saṃgho. yasmim̄ vatthusmim̄ ahosi saṃghassa bhaṇḍanam̄
 kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃgha-
 vavatthānam̄ saṃghanākaraṇam̄ so eso bhikkhu āpanno
 ca ukkhitto ca passi ca osārito ca. yadi saṃghassa
 pattakallam̄ saṃgho tassa vatthussa vūpasamāya saṃgha-
 sāmaggim̄ kareyya. esā ñatti. sunātū me bhante saṃgho.
 yasmim̄ vatthusmim̄ . . . osārito ca. saṃgho tassa
 vatthussa vūpasamāya saṃghasāmaggim̄ karoti. yassā-
 yasmato khamati tassa vatthussa vūpasamāya saṃghasām-
 aggiyā karaṇam̄ so tuṇhī assa, yassa na kkhanati so
 bhāseyya. katā saṃghena tassa vatthussa vūpasamāya
 saṃghasāmaggī nihatā saṃgharāji nihato saṃghabhedo.
 khamati saṃghassa, tasmā tuṇhī, evam̄ etam̄ dhārayāmīti.
 tāvād eva uposatho kātabbo pātimokkham uddisitabban ti.
 ||14||5||

atha kho āyasmā Upāli yena bhagavā ten' upasamkami,
upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi,
ekamantam nisinno kho āyasmā Upāli bhagavantam etad
avoca: yasmiñ bhante vatthusmī hoti sañghassa bhañdanam . . .
sañghanākaranam, sañgho tam vatthum
avinicchinitvā amūlā mūlam gantvā sañghasāmaggiñ karoti, dhammikā nu kho sā bhante sañghasāmaggitī. yas-
mīm Upāli vatthusmī hoti . . . sañgho tam vatthum
avinicchinitvā amūlā mūlam gantvā sañghasāmaggiñ karoti, adhammikā sā Upāli sañghasāmaggitī. yasmiñ pana bhante
vatthusmī hoti . . . sañgho tam vatthum vinicchinitvā
mūlā mūlam gantvā sañghasāmaggiñ karoti, dhammikā nu
kho sā bhante sañghasāmaggitī. yasmiñ Upāli vatthusmī hoti . . . sañgho tam vatthum vinicchinitvā mūlā mūlam
gantvā sañghasāmaggiñ karoti, dhammikā sā Upāli sañgha-
sāmaggitī. ||1||

kati nu kho bhante sañghasāmaggiyo 'ti. dve 'mā Upāli
sañghasāmaggiyo. ath' Upāli sañghasāmaggiñ atthāpetā
vyañjanuptā, ath' Upāli sañghasāmaggiñ atthupetā ca vyañ-
janupetā ca. katamā ca Upāli sañglasāmaggiñ atthāpetā
vyañjanupetā. yasmiñ Upāli vatthusmī hoti sañghassa
bhañdanam . . . sañghanākaranam, sañgho tam vatthum
avinicchinitva amūlā mūlam gantvā sañghasāmaggiñ karoti.
ayam vuccati Upāli sañghasāmaggiñ atthāpetā vyañjanupetā.
katamā ca Upāli sañghasāmaggiñ atthupetā ca vyañjanupetā
ca. yasmin Upāli vatthusmī hoti sañghassa bhañdanam
. . . sañghanākaranam, sañgho tam vatthum vinicchi-
nitvā mūlā mūlam gantvā sañghasāmaggiñ karoti. ayam
vuccati Upāli sañghasāmaggiñ atthupetā ca vyañjanupetā ca.
imā kho Upāli dve sañghasāmaggiyo ti. ||2||

atha kho āyasmā Upāli utthāyāsanā ekamsam uttarāsañ-
gam karitvā yena bhagavā ten' añjalinī pañāmetvā bhaga-
vantam gāthāya ajjhabhāsi :

sañghassa kiccesu ca mantanāsu ca atthesu jātesu viniccha-
yesu ca
kathampakāro idha naro mahatthiko bhikkhu katham
hoti idha paggahāraho 'ti.|

anānuvajjo paṭhamena silato avekkhitācāro susamvu-
 tindriyo,
 paccatthikā na upavadanti dhammadto, na hi 'ssa tam hoti
 vadeyyum yena nam.|
 so tādiso sīlavisuddhiyā ṭhito visārado hoti visayha
 bhāsatī,
 na cchambhati parisagato na vedhati, attham na hāpeti
 anuyutam bhanam,|
 tath' eva pañham pariśāsu pucchito na c' eva pajjhāyati
 na mañku hoti.
 so kālāgataṁ vyākaraṇāraham vaco rañjeti viññūparisaṁ
 vicakkhaṇo,|
 sagāravo vuḍḍhataresu bhikkhusu ācerakamhi ca sake
 visārado,
 alaṁ pametum, paguṇo kathetave, paccatthikānañ ca
 5 viraddhikovido,|
 paccatthikā yena vajanti niggaham mahājano paññāpanañ
 ca gacchati,
 sakañ ca ādāyam ayam na riñcati vyākaraṇapañham anu-
 paghātikam,|
 dūteyyakammesu alaṁ samuggaho saṅghassa kiccesu ca
 ālunam yathā,
 karanprvaco bhikkhu gaṇena pesito aham karomīti na tena
 maññati,|
 āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
 vutṭhāti,
 ete vibhañgā ubhayassa sāgatā, āpattivutṭhānapadassa
 kovido,|
 nissāraṇam gacchati yāni cācaram, nissārito hoti yathā ca
 vatthunā,
 osāraṇam tamvusitassa jantuno etam pi jānāti vibhañga-
 kovido,|
 sagāravo vuḍḍhataresu bhikkhusu navesu theresu ca
 majjhimesu ca,
 mahājanass' athacaro 'dha paññito, so tādiso bhikkhu
 10 idha paggahāraho 'ti. ||3||6||
 Kosambakkhandhako dasamo.

tassa uddānam :

Kosambiyam jinavaro, vivād' āpattidassane,
 ukkhipeyya yasmim tasmiṁ, tassa yāpatti desaye.|
 anto sīmāyam, tatth' eva, pañc', ekañ c' eva, sampadā,
 Pārileyyā ca, Sāvathī, Sāriputto ca, Kolito,|
 Mahākassapa-Kaccāno, Koṭṭhito, Kappinenā ca,
 Mahācundo ca, Anuruddho, Revato, Upālivhayo,|
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapindiko, Visākhā
 Migāramātā ca,
 senāsanam vivittam ca, āmisam samakam pi ca,|
 na kena chando dātabbo, Upāli paripucchito,
 5 anupavajji visilena, sāmaggi jinasāsane 'ti.

MAHĀVAGGAM SAMATTAM.

. VARIOUS READINGS.

A : India Office MS. of the Phayre Collection (Burmese writing).

B : MS. of the Paris National Library, fonds Pâli 17 (Sinhalese writing).

C : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D : BUDDHAGHOSA's Atthakathâ; MS. of the Paris Library, fonds Pâli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E : The same work ; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

I.

1. 1, vimuttisukham paṭisamvedi A C E, vimuttisukhapatiṭ-samvedi B D. Comp. Jâtaka, i. p. 77, 80, ed. Fausböll.—2, jarâmarâṇasokap° C at both places.—3, yadâ have A B C E, yadâ bhave D. —jhâyino B, —brahmaṇassa A C. The same spelling is constantly observed in these as in most Burmese MSS.—4, For omitted words B always uses the symbol pe, A C have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarâmarâṇasokap°.—5, jhâyino

corrected to *jhāyato* B. —*pavedīti* corrected to *avedīti* B.—6, C reads again at both places *jarāmarañasokap*°.—7, *obhāsayam ant*° ABC. Comp. the note of M. Senart on Kacc. i. 4, 5.—2. 1, *samādhi uṭṭhahitvā* B. —*vimuttisukhap*° D, *vimuttisukham* p° ABC.—2, *huhukajātiko* A, *huhuñkaj*° BCDE. Buddhaghosa: so *kira ditṭhamañgaliko mānavasena kodhavasena ca huhun ti karonto vicarati, tasnā huhuñkajātiko 'ti vuccati. huhukajātiko ti pi paṭhanti. —brahmañakāraṇā A, brāhmañakāraṇā B, brahmañakarā C.*—3, *yatatto ACDE, yuttatto B. —brāhmañavādañ B.*—3. 1, *samādhi vutṭhahitvā* B. —*Ajapālanigrodharukkhamūlā A, °nigrodhamūle B, °nigrodhamūlā C.* —*Muñjalindarukkhamūle A, Muñcalindamūle B, Muñcalindamūle C. —vimuttisukham p° AC.*—2, *sattāhavatṭalikā ABC, sattāhavaddalikā D, sattāhavaddalikā E.* Comp. Jātaka i. p. 80.—*duddini AB, °duṭṭini C, °duddinī DE.*—3, *viddhām ACDE, visuddhañ B. —pañjali C.*—4, *asmimānassa vinayo B.*—4. 1, *samādhi vutṭh° B. —vimuttisukham p° AC.*—2, *tañ desañ gantukāmā addh° C. —gacchata bhagavantam B.*—5, *onitatappatpāni ABC. —te ca BC.*—5. 1, *sunādhi v° B.*—2, *ālayapamuditā and ālayapamuditāya A, ālayasamuditā and °pamuditāya B, °samuditā and °samuditāya C, ālayesu suṭṭhu muditā 'ti ālayasammuditā D E.* In § 8, 9, B reads *°samuditā and °samuditāya, C °samuditā, °samudditā and °samuditāya, °samudditāya.* —*duddasañ A, sududdasañ BC.* In § 8, 9, B reads *duddasañ*, and thus reads C in § 9, but *sududdasañ* in § 8.—3, *apisu AB, api sudam C. —susamībuddho AC.* In § 8 C reads *susampuddho*, § 9 *susambuddho.* —*paṭisotagāmi* corrected to *°gāmin C, patisotogāmin ti D, patisotagāmin ti E.*—dakkhīnti D, *dakkhanti ABC.*—4, *vata bho* at both places BC, *vata so* at both places A; comp. Jātaka i. p. 81.—6, *bhummiyam nih° C.*—7, *avekkhassu AE, àvekkhassu B, apekkh °CD.* In § 9, 10, C reads *avekkh.°* —*dhira* corrected to *vīra B.*—8, *apisu tañ Brahme B, api sudam me Brahme C; A omits this passage.*—11, *°posini* all MSS. —*accuggamma ACE, ajjugg° B, abbhuggamma D,* comp. Lal. Vist. p. 520 ed. Calc., where I propose to read *udakātyudgatāni.*—6. 3, 4, *Udako, Udakassa AC, Uddako, Uddakassa B.* Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāśinam A D, Kāśinam C, Kāsiyam B, Kāśinam or Kāśinam E.—andhibhūtasmi A C. —āhañhi A E, ahamhi B, āhañci C, ahañhi D. —amatadundubhīti D (not E). 9, yathā pi kho B. —hupeyya āvuso A, hupeyyā āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya D E. —okampetvā A C, okappetvā (“sīsam cāletvā” DE) B D E.— 10, āvaddho bāhullāyā ti D. —paccupatħāpettabbo A B, pacchutħātabbo C.— 11, apissu A B, api sudāy C.— 12, samudācariththa C.—The Jātaka Atṭhakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.— 13, 15, cariyāyā B, iriyāyā A, cariyāyā corrected to iriyāyā C.— 13, uttarimanussadhammam C, °mmā A B. —bāhulliko A C, bāhulikato B. —uttarim manussadhammā A, uttarimanussadhammam BC.— 15, uttarin manussadhammā A, uttarimanussadhammā B, uttarimanussadhammam C; the same at both places.— 16, me tumhe B. —abbhāsitam A, abbhāvitam D, bhāsitam BE. The comment explains the word: vākyanādān ti. —asakkhi kho A, asanthiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D. —puna sussiñsu A, susisum B, vacanam sussisu C. Probably we ought to read: puna sussuñsiñsu.— 17, attahil° B.— 20, °nandini ABC. 27, paccaññāsi ABC.— 28, paccaññāsi AC.— 29, idam avoca . . . abhinandanti is omitted in BC; in C these words have been inserted afterwards.— 30, ea pana bhagavatā C. —evam A C, etam B.— 31, devānubhāvan ti BC.—Aññākonḍañño (at the first place) B. The Jāt. Atṭhav. (i. p. 82) and the Dhammap. Atṭh. (p. 119, 125) read Aññākonḍañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakauṇḍinya.— 32, C almost constantly reads svākhyāto. —tassa āyasmato Konḍañassa A. 35, nihārabhatto iminā nihārena C, nihārabhattw A, iminā hārena B. —B inserts nihārabhatte, which is corrected to °bhatto, before tayo.— 39, vedanā bhikkhave anattā C. —labbhetha ca vedanāyam A. —na ca labbhati vedanāyam AB. 41, viññānam bhikkhave anattam C.— 42, kalla nu kho tam C.— 43, kallam nu kho tam C.— 46, evam ayam AC, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the Anattalakkhanasutta as well as of the Cūlārāhulovāda (Berlin MS. of the Suttasamgaha). Comp. also i. 21. 4.— **7.** 1, heṭṭhā pāsādām A, h° pāsādā B, h° pasādā corrected to h° pasādām C.—pi niddā okkami A, pi pacchā niddām okkami C, pi niddā okkamati parijanassāpi pacchā niddām okkami B.— 2, mudīngam A, mudigam C.—vikesikam A, vikkhesitam C, vikkhesitam B.— vikkhelikam A C, vikkhelikam B.—aññā vippalapantiyo C.— sañthāti C.—idam upaddutam A.—idam upassatham A.— 3, abhirūhitvā B.— 6, dukkhasamudayam nirodhamaggam B. The same reading constantly occurs in this MS.— 7, catuddisā A, catudisā C, catusu disā B.— 8, AB omit idha nisinno.— 9, api nu bhante A C.— 10, dakkhīntīti B, dakkhīntīti A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah.— so ca loke C.— 11, vimucci C, vimuccati A, vimuttam B.— 14, lābhā AB, sulābhā C.—suladdham A, suladdham lābhā B, lābhisuladdham C.—ajjatanāya A C, ajja svātanāya B.— **8.** 3, tā ca loke A B, tā ca kho loke C.— **9.** 2, ime me bhante A, ima bhanto B, ime ca kho blante C.— **10.** 1 and 2, janapadā ABC. Probably we ought to read janapade, comp. Bārāṇasiyam setṭhanuseṭṭhinam, in the preceding chapter.— 2, ime me bhante A C, ime bhante B— 4, sā tesam A, sāva t° C, yāva t° B.— **11.** 1, muttāham A B, muttānāmham C.—manussā constantly C.—mū ekena maggena C.— agamittha A C, agamattha D, āgamete corrected to āgamatta B.—aham hi bhikkhave B.—Senānīgamo corrected to Senānīgamo B, Senanīgamo A, Senonīgamo C.— 2, bandhosī ABC.—mahābandhanabandho A, Mārabandhanabaddho corrected to mahāb° C, Mārabandhanabandho B.—muttoham B.—mahābandhanamutto A, Mārabandh° B, Mārabandh° corrected to mahāb° C.—nihato B.—bādhayissāmi ABC; the true reading apparently is bandhayissāmi.— **12.** 3, pabbājetum upasampādetum ti A, pabbājetha upasampādetha B, and thus reads C, where it is corrected thus: pabbājetu upasampādetum. D: pabbājethā tiādimhi.— 4, gacchāmīti C, gacchāmi A B.— **13.** 1, vuṭṭhavasso C.— 2, bandhosī A B, baddhosī corrected to bandhosī C.—Mārapāsena A B, Māra-

pâsehi C. —mahâbandhanabandho A, Mârabandhanabandho B C. —muttâham AC, muttohi B. —Mârapâsena AB, Mârapâsehi C. —Mârabândhanamutto C.— **14.** 1, tasmiṇ yeva vanasande A, tasmiṇ van° B, tasmi ca van° C. —ekassa pana pajâpati B. —nâhoti AB, nâhosî C. —ânitâ hoti B.— 2, paricârimhâ AB. —nâhoti B.— 3, tam kâraṇam kim B. —ye mayam instead^o of yam mayam all three MSS.— 5, sâ va AC, yâ ca B.— **15.** 1, B omits tesu.— 2, jaṭilasseva assamo C. —agarum and garum almost constantly C. —api can̄d° C. —vihedhesiti constantly AC. —api ca can̄d° C (at the second place). —can̄d°, corrected to api can̄d° C (at the third place).— 3, pariyâdeyyan ti AB, pariyâdiyeyyan ti C. DE: pariyâteyyan [pariyâdiyeyyan E] ti abhibhaveyya vâ vinâseyya vâ. — 4, abhisamkharitvâ AC, °kharitvâ B. It ought to be corrected : abhisamkharetyvâ, comp. i. 7. 8. —nâge AB, nâgo corrected to nâge C. In § 6 all three MSS. read nâge. The agreement of the two passages makes a correction like nâgena na vihethiyati (vihethiyissati), highly improbable. I suppose, that nâge is a Mâgadhî nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyâditvâ B.— 6, vihâremu C. —aggisâlâyantî A. —phâsukâmo va A, ph° ca BC. —vibodhesiti AC. —nam AC, tam B. —disvâna C. —sumânaso C, sumanaso A, suppasannamanaso B. —agyâgâre B. —vihedhiyatîti C.— 7, hatâ A, hatâ ca C, yâva B. —C inserts kâlâ after lohitikâ. —kâye A, kâyena B, rûpakâye C.— **16.** 1, upasamkami AB, upasamgami C instead of upasamkamînsu. —pi nâma mahanto B.— 2, upasamkami AC. —pi nâma mahantâ B.— **17.** 1, vannânipabhâhi B.— 2, vanñânipabhâhi B.— **18.** 1, vannâtipabhâhi B.— 2, vannâtipabhâhi B.— **19.** 4, akâsiti AB, akâsiti C.— **20.** 1, mahati all three MSS., instead of mahatim (the same in § 2, 4 and 5).— 2, A inserts pamsukulam before âlambitvâ, in B this word is included in brackets, in C it is omitted. —adhibattâ AB, adhivâṭhâ C (the same in § 5). —C inserts pamsukulam before âlambitvâ. —parivissajjeyyan ti C. —parivissajjatu ti B.— 4, upanikkhittâ A.— 5, A inserts pamsukulam before âlambitvâ. —âharahattho AC, arahanto B.— 6, tvam gaccha B.— 9, idam kho para

Kassapa B.— 11, sugandhikampi A, gandhasampannan ti B, gandhasampannam rasasampannam C.—BC omit sace ākañ-khasi . . . tvam yeva tam gañhā ti. —yeva tam A (at both places); comp. § 9.— 12, aggim A, aggi BC.—sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC.—aggim A, aggi BC.—ujjalitum all three MSS.—aggim A, aggi BC.—ujjalitum B.—aggim ti AB, aggi ti C.—ujjaliṁsu all three MSS., instead of ujjaliyimsu?—aggi BC, aggi A.—ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggim A B, aggi C.—aggim A, aggi BC.—aggim A, aggi BC.—vijjhāpeyyantu B (at both places).—aggim ti AB, aggi ti C.—aggim A, aggi BC.—vijjhāyissati AB, vijjhāyissati C.— 15, Nerañjarāya A, °yam BC.—B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B.—abhinimmi A, abhimmini C, abhiniyatā corrected to abhinimmi B.—visippesu C.—yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatāni abhinimmitā ti C.—mahā-mand° AC, tāva bahu mahāmand° B.— 16, vassi A B, pāvassi C.—vuļho AC, vuyho B.—idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C.—ayañm ahasmīn A, ayam ahasmī C, abaym āham asmiñ B.—pavā-hissati A, passahissati B, ppavāhissati C.—na tv eva kho tvam A.— 18, cīraphaṭikā A, cīrapatikā C, cirapaṭikā B. D E: cīrapaṭikā ti cīrapaṭhāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS.—C omits saddhiñ.— 24, aggi C; AB omit the word.

— **21.** 1, tena carikam p° C, tena pakkāmi AB.—cakkhuñ ādittam bhikkhave sabbanñ ādittam B, kiñci bh° sabbanñ ād° AC, instead of kiñ ca bh°.— 4, passam AC, mayam B.—vimuttasminñ vimuttambhitī A, vimuttasmin pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— **22.** 4, aggim AB, aggi C.—kissako AC, kisako BD.—kāmittiyo A C, kāmitthiyo B D E.— yaññā all MSS., yaññam Jātaka i. p. 83.—cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C.—yaññā ABC.—D E: ete rūpādike kāme itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C.—A omits avoca, —rasesu ca B.—ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi. —anupadhikam ABC, anupadhīnam D. —anaññatābhāvi (^bhāvī C) ABC. DE: jātijarāmaraññānam abhāvena anaññāthābhāvīm (^bhāvī corrected to ^bhāviñ E). — 8, ekañ nahutam B.— 11, dakkhanti A, dakkhīnti B, dakkhantītī C.— 13, giyamāno A, gāy° B, bhāsamāno C. — siñgānikkhasuvañño ABC constantly; DE: siñgānikkhasuvañño ti siñgīsuvaññānikkhena samānavanño. The Jāt. Atṭhakathā (i. p. 84) reads: ^savañño. — After the third stanza B inserts a fourth one: santo santchi (sic) purāñājatilehi . . . pāvisi bhagavā. —dasavāso ABCE, dasāvāso D and the Jāt. Atṭhakathā. —dasabhi ACE, dasahi BD and the Jāt. Atṭh. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. —°parivārako AC, °parivāro B and the Jāt. Atṭh.— 14, sabbadhi AC, sabbadhi BD and the Jāt. Atṭh. In E the reading is illegible. — suddho AC, buddho B and the Jāt. Atṭh.— 16, avidūro ABC (the same § 17), instead of atidūre? —appakinnam BCD, abbokinnam A, appākinnam E. —appanighosam AC (the same § 17). —vijanavādan ti pi pātho . . . vijanapātan ti pi pātho DE.— 17, abbokinnam A, appokinnam C, appakinnam B.— 23. 1, so itarassa āropetu ti C, so ārocetū ti ABD.— 2, arahattamaggasamāpannā vā A, °maggam vā samāpannā C, °maggapatipanno vā B.— 5, paccavyattā A, paccabyāthā B, paccabyatā C, paccavyathā E, paccavyathā corrected to °vyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . patividhattha tumhe, pattan tam tumhe-hīti attho. —paramasokam C. —abbhūtitam A, abantitam B, apbhutitam C, abbhutitam and abbhatitam D, abbhatisam E.— 6, kacci no A B, kiñci nu C. —adhigatomhīti C. —adhigatosīti C.— 7, arahattamaggasamāpannā vā A, °maggam vā samāpannā BC.— 10, paccavyattā A, °byatā C, °byāthā B.— paramasokam C. —abbhūtitam A, abbhatisam BC.— 24. 1, apalokāma A B C, instead of apalokayāma or °kema.— 3, uñhalohitam B. —dve sahāyā B. —Kolito ca Up° B. —Veluvane B.—atha nesam B. —Kolito ca Up° B.— 6, atha kho te tumhe im° g° paticodetha C.— 7, niyamānānam C, neyam° B.

— **25.** 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya A B, duppositāya C. — asantuṭṭhitāya A, asantuṭṭhatāya B, asantuṭṭhiyā C. — samgaṇikāya A C, asallekhatāya B. — suposatāya A, suposatā B, supositāya C. — appicchassa B C, appicchatāya A.— 10, Instead of saṃharitabbam, saṃharantena, etc., the MSS (also those of the comment) frequently read saṃgharitabbam, etc. — ussātletvā D (not E).— 15, I am not sure about the spelling and the derivation of kavāṭapīṭam; the MSS. read °piṭtam and °piṭham. D: kavāṭapīṭhan ti kavāṭañ ca pīṭhasamīghāṭañ ca. E: kavāṭapīṭtan ti k° ca pīṭasamīghāṭañ ca. The last word is spelt pitthas^c in Minayeff's edition of the Pātimokkha, and Abhidhāna. 219.— 15, apassenaph° A, aphassenaph° B C. — B omits nīharitvā (after sallakkhetvā). — gerukap° C, gerūkap° A, garum p° B. — colakam B (at both places). — parippositvā C, paripposetvā B, paribbositvā A.— 16, apassenaph° A C, aphassenaph° B.— 20, Buddhaghosa appears to have read: vū-pakāsetabbo vūpakāsāpetabbo. — Instead of vāssa BC often read tassa.— 21, nissayañ B. The Burmese MSS. ordinarily read niyasam̄ or niyassam̄.— 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C. — kariyethāti AC, kariyeyyāti B.— The MSS. have rajanañ as well as rajanā; the former is the correct reading. — paciyethāti A C, phatiyeyyāti B. — rajeyeyyāti B — rajentena B.— 24, chedātabbā A B, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) — upaṭṭhāpetabbo A, upaṭṭhāpetabbo B, upaṭṭhātabbo C.— **26.** 1, uppajjeyyāthā ti B, upajjhīyethā ti, upajjiyethā ti A, upajjiyethā ti C.— 11, The MSS. have rajanañ as well as rajanā, see ch. 25. 23.— rajitabbam A, rajet° B C. — rajantena ACE, rajent° B.— rajetabbam A B, rajit° C. — upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo.— **27.** 2, mā yittha B. — upaṭṭhāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— **28.** 1, kiso hoti A, k° ahosi B C. — °sandhatagatto A constantly. — ko nu kho bhikkhave C, ko bh° A, ko nu kho B. — imam̄ kho bhante B.— 3, saranāgamanehi B C, °naga-manehi AE. — tāham̄ C, tam̄ A, ham̄ corrected to nāham̄ B.— upasampadam dātum B C, upasampādetum A.— **29.** 1, upasampaṇṇassa samanantarā D (not E). — evamrūpam̄ C. —

āyasmante A C, āyasmato B. —upasampādithāti A C, upasampadatthāti B.— **30.** 2, khiyattha A C, nikkhīyittha B.— no ce me A, no me ce C, no ce B.— 4, tattha te tayā yāv° B at the first, second, and fourth place. —nimantanabhattam C.— **31.** 1, paṭikacceva A C. paṭigaccheva B (at both places). — abhirameyyam svāham A, °yyā vāhan B, °yya C. —jegucchāmi nissayā paṭikulyā ti B.— 2, B omits tivaggena pi.— 4, kacci tvam app° A, kacci (kicci C) ttha app° BC. —app° ca mayam C.— 5, tattha ayam pana C—hottī BC, ahositi A. —tvam kho mogh° C. —añam ovaditum añam an° C.— 6, pañavanto A C constantly. —upasamkami B.— **32.** 1, pakkamantesu B. —anācariyā A.— 2, vassāmi B constantly.— 3, upaṭhātabbo C, upaṭhāpetabbo A B. Comp. i. 25. 24.— **33.** 1, uppajjiyethā ti A, uppajjeyyāthā ti B, uppajjiyethā ti C. —upaṭhāpetabbo all three MSS. instead of upaṭhātabbo.— **35.** 1, nissayam denti BC, n° dessanti A, instead of n° dassanti? —The end of this chapter is again specified by the MSS. as the end of the 6th Bhāṇavāra, the same having been the case with regard to chapter 33. The subscription “ācariyavattam,” which belongs to ch. 32, is also repeated here.— **36.** 1, cha yimhā A, cha yimā C, cha himā B. — samodhānagato B.— 4, 5, paraṇ asekhenā °kkhandhena B constantly.— 12, ādibrahmacariyakāya A C, ādibrahmacāriyakāya B, ādibrahmacariyikāyā ti D, ādibrahmacarikāyā ti E. —Buddhagh. explains vivectum, without mentioning vivecāpetum.— 13, ādibrahmacariyamkāyam A, °cariyikāyā B, °cariyamkāyā C.— 14, vitthārena na C, na viithārena A, vitthārena B. —na suvibhattāni na sup° na suvin° C; na is omitted at the three places in A B; D E: ubhayāni kho pan’ assa pāt° vitth° sv° hontiti . . na suvibhattāniti . . na na sup° ti . . suvinicchitāni. —supavattini C E, suppavattini A B, suppavatti[ti] D. —suttaso A E, suttato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13.— 15, suppavattini C, suppavattitāni B; A omits this word. —suttaso A, suttato B C.— **37.** 3, paraṇ asekhenā °kkhandhena B constantly.— 4, Both readings, asekhenā °kkhandhena and asekhe °kkhandhe, occur in B at various places.— 11, ādibrahmacariyakāya A,

^ocāriyikāya B, ^ocariyikāya C.—vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum.— 12, ādibrahmacariyakāya A, ^ocāriyikāya B, ^ocariyikāya C.— 13, na ubhayāni . . pât° vitthārena AC, ubhayāni . . pât° vitth° B.—na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C.—suttaso A, suttato BC.— 14, suppavattini AC, suppavattāni B.—suttaso A, suttato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam sołasavāram.”— **38.** 1, so āgato na upasampādetabbo AB, so puna pacchāgamtvā bhikkhu upasampadam yācanto so āgato na upas° C.—yo so bhikkhave AB, yo bh° añño pi C.— 3, tena bhikkhave B, tena kho bh° AC.—A omits itthannāmo.— 5, gāmam̄ piñḍaya pavisati D (not E).—vesiyag° BCDE, vesiyag° A.—vidhavag° AC, vidhavag° B.— 6, kikaraniyāni C.— 7, idam vuccati bhikkhave B.—samghātanikam̄ AB, samghātāniyam̄ C, samghātāniyam̄, in the explanation samghātanikam̄ D, samghātāniyam̄, in the explanation samghātanikam̄ E.—evam an° kho ACE; BD omit kho.— 8, vesiyag° AB, vesig° C.—vidhavag° ABC.— 9, kikaraniyāni C.— 10, samghātāniyam̄ A, samghātāniyam̄ C, ^onikam̄ B.—evam ār° kho ADE, evam ār° hi B, evam ār° C.— 11, upajjhāyassa mūl° B (not DE)..—āveniyam̄ AE, āveniyam̄ D, bhāveniyam̄ C, āvenikam̄ B.— **39.** 1, khoyyo A, veyyo B, khayyo C.—upaṭṭhāpetabbo (at both places) B.—khoyyo A, veyyo B, khayyo C.—khoyyo A khayyo C; B omits the entire passage from sabbam̄ sâp° to nâham̄ s° tik° ti.— 5, somhi AB, soham̄ C.—bhadantā C, bhaddantā A, bhikkhu B.—ayyā AC, ayyo B.—pabbâjeyyan ti all three MSS.— **40.** 1, uccinathāti ADE, uccinathā ti B, uccinnathathi C.— 2, yuddhātin° C.—pâpañ ca kammañ karoma B.—dhammavādino B.—B omits samac° brahmaç°.—sammacārino A, samac° C.—saccav° brahmaçārino sil° B.— 3, kin ti nu kho B.—B omits sâmi.—râjabhaṭe pabbâjeyyantiti B.—vohârake B.—chetabbam AC, chedetabbam B, cheditabban ti E.—anusâsakassa B.— 4, appamattake ·pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandhañ ABC. —dhajabandho ABCE, dhajabaddho D.— **42.** 1, corikammam katvâ C. —bandho all three MSS. —so tam̄ kâram C.— 2, hañemâti B. —abhayûvarâ AD, abhayuvârâ BC— **43.** 1, corikammañ katvâ C.— **46.** 1, dhaniyâ passitvâ AC, dhatiyâ tam̄ passitvâ B. dhaniyâ is a misspelling; it should be dhanikâ.— **47.** 1, ayyikâ AC, sâmikâ B. —ayam so AC yo B (omitting ahañ). —nesamâti B.— **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evam̄ B. —mayam ayyâ A. —sabbe cime C.— 4, yâva vibhâyatî B. —C omits bhikkhû before bhikkhûhi. —uhananti AC.— 5, dârakasaddo ti A, dârakassa saddo ti BC.— 6, vîsatîv° ca kho B. —yo upas° âpatti dukkâtassâ ti B.— **51.** 1, ut̄ecetun ti A, upat̄thâpetun ti B, ud̄doyetun ti C. —kâkuṭṭepakam̄ AE, °ut̄hepakam̄ B, °ud̄devakam̄ C, kâkuḍepatan ti corrected to kâkuṭṭepakan ti D. The comment explains this word as follows: yo vâmahatthena lat̄hi (sic D, yaṭṭhi E) gahetvâ nisinno sakkti ágatâgate kâke ut̄hâpetvâ purato nikkhittam bhattam bhuñjituñ ayam̄ k° nâma.— **53.** 1, âhundarikâ AC, âhunnâkirakâ or âhuntâkirakâ B. —B omits na (before imesam) — 2, apâpurañam A, avâp° B, apâv° C. —paṭisunîtvâ A, paṭissutvâ B, paṭisutvâ C. —apâpurañam A, avâpûr° B, apâpur° C.— 3, ittaro B, ittharo AC. —lahucitakatâ no A, °cittâkatâ kho no C, °ttam̄ vatâ no B.— **54.** 1, gacchassu AC, ágacchasu B.— 3, ohâretvâ B. —acchâdâpetvâ A, °detvâ BC.— 4, anavajjañ tad eva yâcâmiti C. —bhavati A, bhagavati C, bhagavâti B.— **55.** 1, bhagavatâ sikkhâpadam paññattam B, bhagavatâ paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jâtarûparajata-patâigg° veramañti B.— **57.** 1, bhikkhû akkosati A, bhikkhunam akk° B, bhikkhûnam akk° C.— 3, mukhadvârikam, mukhadvâriko AC, mukhadvârakam, °dvâragatam, °dvârako B. —B omits etha bhante (before bhattam). —bhadantâ BC, bhaddantâ A.— **58.** 1, upajjhâyena anâp° B. —gavesantâ A. —upajjhâyam anâpucchâ DE, upajjhâyena an° B.— **59.** 1, apalâlenti, apalâlætabbâ, apalâleyya AC, apalâl° B. —añña

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesam̄ na p° A, imesam̄ p° B, imesam̄ pana pañdakā (the last word is corrected to apañdakā) C.— te pandake C.— sabbe abr° B.— tesam̄ hatthibhañḍānam A.— **62.** 1, porāṇak° C constantly.— aham̄ nu kho B.— phātim̄ k° A, bātik° C, phātik° DE, phāvaro vā kātum B.— ime hi kho B.— nāsetabbo ti titthiyap° A B.— **63.** 1, attiyati ABC, attiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upatṭhahitvā B.— pabujjhitvā A, patib° C, patipucchitvā B.— 4, gacchatha tvam C.— atth° pi p° C.— upavassa AC, upavasatha B.— pavattiyamāno B.— katvā A, kamitvā B, karitvā C.— 5, mothunadhammam A.— okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). Buddhaghosa: yam pana pāliyam̄ sacāca (sacāva D) mayan ti vuttam̄, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe etha sacāca (sacāva D) iti ayam̄ nipāto vutto. sace ca (sace va D) icc eva vā pātho. taththa sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pātho. taththa (tassa E) sace ajja mayan ti attho.— gayheyyāma A, ganheyyāma C, ganheyyātha B (67: ganheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti samgh° A.— nas° ti lohitupp° AC.— **68.** This chapter is omitted in B.— **70.** 2, acīvaraṇ C.— naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, galaganthim A, galāgandikam C, galagamḍikam B, galaganḍiti DE.— sīpari C, sīpari A, sīpadam B, sīpaditi D, sīpariti E.— parisadūsanam A, °dūsakam BC. °dūsano 'ti DE.— **72.** 1, pāpakkā bhikkhu C.— 2, lajjim̄ vā alajjim̄ vā ti A, lajji vā alajji vā ti C, lajjī vā alajjī vā ti B.— **78.** 1, ārocesi A, °sum C, °sum corrected to °si B.— vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu.— BC omit yāciyamānena. BUDDHAGHOSA mentions this word.— 4, araññakena all three MSS.— sallakkhantena AC, °kkhentena corrected to °kkhantena B.— anissitena vasitum B.— A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read *anusāvessati*, *anusāvetum*, etc., instead of *anussāvessati*, etc.— **75.** 1, *gabbh^o* *upas^o* *ahosi* AB, — *gabbh^o* *upasampanno* *upasampanno* *nu* *kho* A. — *mhi* *no* *upas^o* B.— **76.** 1, *tassa* *antar^o* AC, *terasa* *ant^o* B.— 2, *vitthāyanti* is explained in the *Aṭṭhakathā* thus: *vitthaddhagattā* *honti*.— 5, *attanā* *vā* *att^o* (at the first place) AB; *attanā* *va* *att^o* C, which perhaps is right.— 6, *kathañ* *ca* *pana* *panera* *paro* A.— 7, *sunāsi* AC, *sunāsi* B.— 9, *sunāsi* ABC.— **77.** 1, *nissayā* *ācikkhitabbāni* (corrected to ^o*bbāti*) B, *n^o* *ācikkhitabbā* AC. After these words AC insert: *cattāri* *ca* *akaraṇiyāni* *ācikkhitabbāni*.— **78.** 1, *ekako* *va* *āgacchanto* A. — *agamāsi* AB, *āgamāsi* C.— 3, *nāma* *puriso* *pāṇḍupalāso* B. — *haritatthāya* ACDE, *haritatthāya* B.— 4, *puthusilā* all MSS. BUDDHAGHOSA: *puthusilā* *ti* *mahāsilā*.— 5, *mattakacchinno* AC.— **79.** 1, *passissāmīti* (at both places) A.— 2, *passasi* A, *passese* C, *paṭi-karohiti* B. — *passati* AC, *paṭikaroti* B (at both places). — B omits *puna*.— 4, *paṭinissajjhi* A, *paṭinissejessasi* C, *na* *paṭinissajissasi* B. I believe that we should read *paṭinissajjāhi*.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, *mahantesu* B. — *niggahānam* *ca* *pāpicche* A, *niggahānam* *ca* *pāpiccho* BC. We ought to correct: *niggahe* *ca* *pāpicchānam*, or *pāpicchānam* *ca* *niggahe*.— 5, *pamuṭṭhamicca* *suttanto* B.— 6, *saṃghāhanā* *h^o* A, *saṃghāhanā* *h^o* C, *saṃganāñgetu* B. *saṃgaḥāhanāhetu?*— 7, *vatthum* A. — *āpatti* A. — *dukkaram* *asamsesetum* B. — *ham* B.— 9, *Bhaddiyo* *Vappo* B.— 10, *vatthu* B. — *Mārehi?* (instead of *Māro* *pi*).— 11, *pāri-pupphañ* *ca* *āhari* AC.— 13, *pañāmanā* A, *pañāmetum* C, *panamanā* B.— 16, Instead of *eko* I think we ought to read *bhaṭo*.— 18, *vatthumhi* A, *vatthusmi* B, *vatthusmi* C *vatthum?*— *apalālena* B, *apalālana* AC.— 23, *andhamugabadh^o* A, *jarāndhamugabadh^o* B, *ejjandhamugapadh^o* C. After this word A inserts *ca*.— 25, *vivadenti* AC, *vivādenti* B. — *ekupajjhāyena* A, *ekupajjhena* C, *ekujjhāyena* B.— 27, *saṃgho* AC, *saṃghe* B.

II.

2. 1, *mūgasūkarā* A, *mūgasuk^o* C, *migasuk^o* B. BUDDHAGHOSA reads *mūgasūkarā*.— **3.** 1, *tāni* *nesan* A, *tāni* *hesan*

B, tâni sesam corrected to t° nesam C. —so nesam AC, so tesam B.— 2, tâni nesam AC, tesam (tâni is omitted) B. —so ca nesam A.— 3, BC omit the words ajj' uposatho pannaraso. Comp. Minayeff's edition of the Pâtimokkhasutta, p. 2, line 16. —evam eva AC, evam evam B. —phâsu hoti (omitting ti) B.— 4, After °adhibacanam etam B inserts: tena vucca. —vivarissâmi A, viparissâmi C, viharissâmi B.— B omits manasikatvâ. —sabbam cetasâ A, s° cetaso BC. —samannâharâma A, samanârâma C, samantâ harâmi B.— avissâhaṭacittâ A C, avissâhaṭhacittâ B. —nissâmetha A, nissamedha C, tisânema B.— 5, BUDDHAGHOSA reads: ana-jjhâpanno vâ hoti âp° vâ vuṭṭhito. —byahâtabbam A, bbyâhâtabbam B, byâhâritabbam C.— 6, byâkareyya BC, byâkato bhaveyya A. —evam evam B. —jânitabbam pucchatîti A, jânitabbâ mam pucchatîti C, jânitabbam esa mam puccheyya B. —evarûpâya nâmâ parisâya A. —pi instead of vuccati B.— B omits samjânamâno.— 7, samâdhinam vimokkhânam C. —vivekânam B.— 5. 2, yâvatâkâ ek° A. —ettâvatâ sâm° hoti yâvatâ B.— 6. 1, yâvatâ ekâvâso hoti (omitting ti) B.— 2, sammatâ sâ simâ B.— 7. 1, tiyojanikap° B. BUDDHAGHOSA agrees with the reading of AC.— 2, nadipâram s° C, °pâras° AB. BUDDHAGHOSA: nadipâran ti. —nadipârâ s° C, °pâras° A, °pâram s° B. —evarûpam nadipâras° ABC.— 8. 2, Instead of samgho samgho the MSS. as a rule have the word but once.— 9. 1, tadahusopathe ca B. —mayañ camhâ as° A, mayañ camha as° C; B omits mayañ ca. —nisinna C. Probably it should be nisinno. —uposathamukham A constantly.— 10. 1, B omits tâva. —vikâle A, vikâlo B, vikâlo corrected to vikâle C.— 11. 1, karissatu (at the first and second place) B. —kareyyatu (at the third and fourth place) B.— 12. 1, nadim taranto A, nadî t° BC (at both places). BUDDHAGHOSA: nadim (nadî E) taranto 'ti Sappiniyam nâmâ nadim atikkamanto. —BUDDHAGHOSA: manam vulho (mûlho D) ahositi ïsakam appattavulhabhâvo (mûlhabhâvo D) ahosi, . . . vegena āgacchantam udakam amanasikaronto therô manam vulho (manamûlho, which appears to be corrected to manavûlho, D) ahosi, na pana vulho (vûlho, corrected to mûlho, D.)—(At the second place:) manam vulho A, manavulo

C, manamhi vuļho B.— 3, avippavāsasammuti A.B. —avippavāsasammuti (at the second place) A.C.— 5, pathamam simā (simā B) samm° BC.— **13.** 2, āpatti dukkaṭassati ABC.— **15.** 3, savarabhayakam A, savarabhayaṁ C, corābhayaṁ corrected to corabhayaṁ B. BUDDHAGHOSA : samvārabhayaṁ (samvārabhayañakanhan D) ti aṭavimanussabhayaṁ.— 7, kathañ ca pana bhikkhave attānā vā C.— 8, A omits puggalaṁ tulayitvā.— 9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— **16.** 1, vatthukāmo BC, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.— 3, kārāpessantiti A, kārāpentiti BC.— 5, diṭṭhi ḥikātun A, diṭṭhim pi àv° BD, diṭṭha pi àv° C, diṭṭhi pi àv° E.— 9, therādhikam ABDE, therādikam C. BUDDHAGHOSA explains the word by therādhinam and mentions a reading therādheyyam.— **17.** 3, The MSS. constantly read vattati, not vattati. —dutiyam theram, tatiyam theram B.— **18.** 1, katimi ACE, katami D, katham B.— 3, kiṇvatikā AC, kittikā B.— 4, nasamaggena C.— gahetun A, gah° corrected to gāh° B, gāh° C.— **19.** 1, piṇḍāya caranti A, p° gacchanti B, p° caranti gacchanti C. —ārocetabboti ABC, instead of āroce-tabban ti? —na ssarati A, na ssari BC. —AB omit: anujā-nāmi bhikkhave bhattakāle . . . attham ārocesun.— **20.** 4, padīpetabbo ABC, instead of padīpetabbam? —B omits § 5, 6.— 6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.— **21.** 1, te hi bhikkhave AC, te imehi bhikkhave B. —te ce AB, tejakho C. —gaccheyyam C, gaccheyyam ce A, gaccheyyam ceva B.— **22.** 1, sannipatatha A, sannipatitha C, sannipatiṭṭha B.— dātabbo ABC; it ought to be read: dātabbā.— 2, kālakiriyā B.— 4, sutto ACE, sute B, sutte D.— **23.** 1, sannipatatha A, sannipatitha BC.— 2, kālakiriyā B.— 3, santi AC, santa B.— **24.** 1, muñcatha BC, muñcetha A.— **25.** 1, sannipatatha A, °pati corrected to °patita B, °patitha C.— **26.** 5, tikkannam A, tinnannam C, tinnam B.— 8, tinnam AB, tinnannam C.— ekako AC, eko B.— 9 and 10, adhitthātabbo ABC instead of adhitthātabbam.— **27.** 4, sāmanto A, sāmantā BCDE.— 10, 13, kiñ nāma (or kinnāma) so āpattim all MSS. Correct: kam nāma so āpattim.— 13, 15, ten' upasamkamati ABC. ten' upasamkamati?— **28.** 1, ath' aññe àv° bh°

anāgatā A B, ath' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kātabbo (instead of pārisuddhi āroceṭabā) A.— **32.** (subscription) pañcavīsatikā n° the MSS. instead of pañcasattatikam n° (comp. iv. 11).— **34.** 8, pādānam dhotam udakanissekam A, hadānam ha anadhotam udakanisesam C, pādadhovananterna udakanissekam B. BUDDHAGHOSA : pādānam dotānam (dhotam E) udakanisekan (°nissekan E) ti pādānam dhotānam udakanissekam. bahuvacanassa ekavacanam veditabbam. padhānam (piḍānam E) dhotānam udakanissekam (corrected to dhotām ud°, D; dhotaudakanissekan E) ti vā pātho, pādānam dhovanaudakanisekan (°nissekan E) ti attho.— 9, ḡacchantānam padasaddam B, ḡantukānam p° AC.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasiti A, v° ca asiti B, v° asiti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C.— sañcicca cepi vāyame AC, samcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, ḡantuke C.— 13, parivāsānuposatho A, pārivāssānuposatho B, pārivass-nuposatho C.

III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, to idh bh° corrected from te ca bh° A.— 2, 3, samkāpayissanti A, samkāyiissanti B, samkāyiissanti and samkāpayissanti C. BUDDHAGHOSA : samkāpayissantī (samkhāpayissantī D) apposukkā nibaddhvāsam vasissantī. — **3.** 1, samkā-yissanti B.— **4.** 2, sañcicca paṭikkamanti A, sañcicca āvāsam atikkamanti BC.— 3, upakadḍhitukāmo B, ukkadḍhitukāmo A, upakkaḍhitukāmo C.— paneyyā B, paneyyā C, panāyyā A.— **5.** 2, gamissanti BC, ḡamissanti A.— 3, aham dāyako C, aham hi dāyako A, ayam dāyako B.— etasmim̄ nid° etasmim̄ pakaraṇe dh° B.— 4, sannivatṭo C, °vatto A, °vattā corrected to °vatṭho B. BUDDHAGHOSA : sattāhasannivaddho (sattāham sannivatṭo E) kātabbo 'ti.— 7, After ekam bhikkhum uddissa BC add : bhikkhunisamgham uddissa. — In the subsequent enumeration of edifices B omits jantāgharam k° h° jantā-

gharasâlâ k° h°, C omits the same words and also udapânasâlâ k° h°.— 8, BC omit bhikkhunîs° uddissa. —After kappiyakuṭi k° h° AB insert vaccakuṭi k° h° (the same in § 13). BUDDHAGHOSA : bhikkhunîsamgham uddissâ 'ti ito paṭṭhâya vaccakuṭi jantâgharam jantâgharasâlâ 'ti imâni tîṇi parihînâni. —After udapânasâlâ k° h° A adds: jantâgharam k° h°, jantâgharasâlâ k° h°.— 9, BC omit guhâ k° h°. —BUDDHAGHOSA : purâyam (pure ayam D) suttanto na palujjatî (pa!° D) yâva ayam suttanto na palujjati na vinassati.— 13, After udapânasâlâ AB add : jantâgharam k° h°, jantâgharasâlâ k° h°.— 23 and 26, upasampannam ussukkam k° AB.— 7. 8, bhikkhussa bhâtiko B, bhikkhugatiko A.C. BUDDHAGHOSA : bhikkhugatiko ti ekasmim vihâre bhikkhûhi saddhim vasanakapuriso.— 8. 1, undriyati A, udamyati B, udriyati C. BUDDHAGHOSA : udhyatitî (udariyatitî E) palujjati. —âharâpeyyum A, âharâpesum B, avahâreyyum C. BUDDHAGHOSA : avahâpeyyun (^yan E) ti âharâpcyyum. I believe that we ought to read avahareyyum. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. —dajjeyyâham AC, dajyâham B. BUDDHAGHOSA (D) : dajjâhan ti dajje aham (E omits this passage).— 9. 2, âvisanti A, âvissanti BC.— ojam pi haranti pi (sic) BC, hananti pi A.— 4, piñdena C, piñdakena AB.— 10. 1, vuṭṭhâti B.— 11. 3, gâvam A, gâvum C, gâmanam B.— 6, Here and in the following paragraphs tho MSS. sometimes read aśukasmim instead of amukasmim.— 12. 1, tena gantun ti BC, tena upagantun ti A.— 4, °viṭapiyâ B (only at the first place).— 5, nimpikosam A, nimbak° B, nimpok° C.— 13. 1, Sâvathiyâ AC, °yam B. —abhirameyyâm (corrected to °yyam) aham A, °yyam paham B, °yyâmâham C.— kiṁ kâlam A.— 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK.— 2, bhikkhugatiko A, °bhatiko C, °bhâtiko B.— 5, bhedaat̄h° A, bhedâat̄h° BC. —susirena A. —viṭapâya AC, vitabhâya B.— 6, ajjhokâse ca yâ vâsâ A.— 7, yathâñayena AC, yathâna-yena B.— 8, duvibhâtihâ ca punâ B, dvihatihâ ca puna A, dvihâtihâ ca puna ca C.— 9, na jayya A, na eyya C, na seyya B. —vatthudvârena accharikâ A, vatthuddâne antari kâ BC.

IV.

1. 4, *sac' assa hoti avisayham BC, sac' assa av° A* (§ 11 *assa hoti C, assa AB*).—8, *bhagavantānam dassanāya B*.—11, B omits *bhikkhū*.—12, *aphāsum, phāsum AC, aphāsukam, phāsukam B*.—*samattasamvásam A, sapattas° C, pamattas° B*.—13, *samādiyitabbam A, samāditabbam C, samaharitabbam B*.—2. 1, The MSS. read sometimes *pavārayamānesu*, sometimes *riyamānesu*.—2, *pucchito ABC instead of mucchito, tadamantarā A, tadanantarā C, tadantarā B*.—6. 2, 3, *sāmanto ABC instead of sāmantā* (see ii. 27. 4).—Subscription at the end of ch. 11: *pañcasattatikam niṭṭhitam A, pañcavasatikam n° C*. B omits this subscription.—14. 4, *pārivāsikapavāraṇādānena ABC instead of pārivāsikassa pav°* (comp. ii. 36. 4).—16. 3, *pavāritānam pavāraṇam ṭhapenti BC*.—6, et seqq. A constantly omits the words: *mā viggaham*.—13, *dīṭṭhena vā pav° ṭhapesi AB*.—13, et seqq. C constantly omits the words: *kinti te dīṭṭham*.—16, *aham pi na jānāmi A, aham na j° BC*.—17, *samghādisesam ropetvā* (*ropeta B*) BC, *yathādhammam kārāpetvā A*.—19, et seqq. *sāssa A, svāyam C, sāsā, yassa, svāssa B, sassa E*.—23, *suddhānam B*.—24, *naṃ A, tam BC, na E*.—17. 3, *tesam vikkhitvā ADE, tesam ācikkhitvā C, tesam pucchitvā B*.—5, *anuvaseyyuṇ A C, anuvasseyyuṇ B*.—6, *anuvasseyyuṇ AB, anupasseyyuṇ C*.—7, *ārogo hoti all MSS. instead of ārogo hosi*.—codissatī A, bhedassatī C, codessati B instead of codessasiti.—8, codessatī AB, codessasiti C.—9, *āyasmā AC, āyasmantā B*.—B omits *gilāno*.—ārogo hoti A, *arogā hotha C*; B omits these words. —Perhaps we should correct: *ārogo ārogam ākañkhamāno codessasiti*.—10, *samanuyuñjítvā samanugāhitvā A, samanuy° samanubhāsitvā B, samanuy° samanugāhitvā (samanugāhitvā c. 18. 5, 6) samanubhāsitvā C* (the same c. 18. 5, 6).—18. 2, et seqq. *pavāraṇas° AB, pavāraṇas° CE*.—3, 4, C constantly, except at one place in § 4, reads *āgame juñhe kom°*.—4, (in the middle of the paragraph) *karissati AC, karessáma B*.—uddissati A, uddississati C, uddisessáma B.—*pavāressati all three MSS*.—6, *punad evāgantvā A, punad eva anto BC*.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavārentāpanāmañ ca A, pavārentā sata dve ca B, pavārento samadveva C. Perhaps we should read : pavārent' āsane (comp. ch. 2), dve ca.— 4, cātuddasa A, catuddasā B, cātuddasā C.— chandadānapavāraṇā A, chandadāne p° B, andadāne p° C.— 6, °vatthu ca bhañdanam A, °vatthu bhañdanam B, °vatthu ditthi ca bhañdanam C.— 7, °samgaho ca AB, °samgaho C.

V.

1. 1, et seqq. The MSS. read : asīti °sahassāni instead of asītim °sahassāni.— 2, adhippasāreyyāsi B.— 3, so vo bha-gavā?— 4, upasāmkantāni C, °kamantāni AB.— 5, upasāmkamantāni A, °kantāni C, °kamāni B.— 7, no tathā bhagavantām B, no tathāgataṃ bhagavantām AC.— 8, AC put the words satthā . . . asmi only once.— sāvato pi A, sāvako pi B, Sāgato pi C.— no tathā BC (tathā is crossed in C).— After Sāgatanā a corrector has added, in C: yathā.— 12, et seqq. Sītavane, Sītavane B, Sītavane AC.— 13, puṭo AD, phuṭo E, puṭho C, puṭṭho B.— bhoge ca bhuñjitum A, bhogā ca bh° BC.— 15, bhoge ca bhuñjitum AC, bhogā ca bh° B.— 25, ānañcappattam AC, ānañcapattam D, ānejjapp° B, aneñicappattam E.— 27, tassa sammādhimuttassa BC.— bhi-kkhuno AB, tādino C.— karaṇiyāñ ca na v° A, kariyāñ na v° C, karaṇiyāñ na v° B.— 29, Before tassa me C inserts : sacāham bhante ekapalāsikām uhissati.— upāhanāsu ratto A, up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE, °vatthikā B, °bandhikā, °vandikā, °vandhikā C, °vatṭikā D. Comp. Abhidhānapp. 525, 526.— khallakabandhā A, kallaka-bandhā and khall° B, khallakabaddhā CDE.— puṭabandhā AB, puṭabaddhā D, puṭabaddhā E, puṭabandhā and puta-baddhā C.— pālīgunṭhimā and pālig° A, pālīguṇhimā E, pālīguṇṭhimā D, pālikunhimā and pālīguṇṭhimā C, pāli-guṇṭhikā B.— tulapuṇṇikā AD, tūlapuṇṇikā and tūlapunnikā B, tūlapuṇṇikā E, tulapuṇṇikā and tūlapuṇṇikā C.— °vaddhikā A, °vanṭhikā B, °bandhikā and °vaddhikā C, °baddhikā and °vatṭikā D, °baddhikā and °vaddhikā E. E : • menḍavisāṇabaddhikā 'ti kaṇṇikāṭhāne menḍakasiṅga-

sañthâne vaddhe yojetvâ katâ. — vicchikâlikâ ADE, °likâ BC.
 — 4, uddacammapp° A, uddacammapp° and udac° C, ot̄thakac-
 cammap° B. — luvakac° A, lûvakac° and luvakac° C, ulukac°
 and ulukac° B, ulukac° D, lukac° E. — 3. 1, °upâhanâ árohitvâ
 AC, °nam âr° B. — upâhanâ orohitvâ ABC. Comp. i.
 7. 3, 5.— 5. 1, init. : tam bhikkhum pariggahetvâ ABC;
 probably we should correct: tam bhikkhù 'par°. Comp.
 vi. 11. 1. — upâhanam AC, upâhanâ B.— 6. 1, upâhanam
 AC, upâhanâ B.— 2, AB omit rattiyyâ.— 2, kañdakam pi
 AC, kañthakam pi B. — kataradanân ti A, kadharatañdan
 ti C, kattaranadanâ titi B.— 3, khaṭakhaṭasaddâ B. — sabhâ-
 katham AC, bhayak° B. Comp. GRIMBLOT, Sept Suttas
 Pâlis, p. 10.— 8. 1, 2, riñchanti, riñchissanti A, ricchanti,
 racchissanti B, riñcanti, riñcissanti C.— 10. 1, tam bhikkhum
 passitvâ C.— 3, pâtamgîn ti A, pâtañgan ti C, pâtakan ti B,
 pâtañkiti (°kiti D) DE.— 4, gonakam BDE, gon° AC.—
 tulikam ABC, kul° D, tûl° E. — kadali° ACE, kâdali°
 BD.— 7, Probably we should correct: aññataro pi pâpa-
 bhikkhu.— 8, vidhunitvâ AC, vidhûnitvâ B.— 11. 1,
 camma vaddhehi AC, camma bandhehi I. — ogumbhiyanti A,
 ogubbiyanti B, ogummiyanti D, okumpiyanti CE.— 12. 1,
 vinâ upâhanena A, up° vinâ BC.— 13. 1, Kururaghare A,
 Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papa-
 take pabbate A, Papâte pabbate CDE, Pavatte tabbate B.—
 3, neva mayâ AC, na ca mayâ B.— 4, neva mayâ A, na ca
 mayâ B.— 5, dassaniyam pâsâdikam A, pâsâdaniyam B,
 pâsâdikan pâsâdaniyam C, pasâdikam pâsâdaniyam E.—
 yatindriyam A, yantindriyam B, santindriyam, which appears
 to be corrected to yantindriyam, C, satindriyan ti jitindriyam
 D, santandriyan ti jivitindriyam E.— 6, kañhuttarâ ACD,
 kañduttarâ BE. — gokañdakahatâ AC, gokañthakagatâ and
 gokañthakahatâ B, gokaññâkâhatâ D, gokañthakahatâ E.—
 majjhâru AC, majjhâru DE, majjh° and majj° B.— 9, tvam
 AB, tam C. — sarabhaññamânapariyosâne A, sarabhaññap°
 C, bhaññap° B.— 10, na ramati kâme C.— 11, paridasiti A,
 paridassiti B, paridissati C. paridassiti (patid° E) paridassesi
 DE.— 12, Gajañgalam A, Kaj° BC. — tato param B, t° parâ
 AC constantly. — Sañavati C, Sallavati A, Sallavatî B: —

Setakaṇṇikam A, Setakaṇṇatam C, Svetakannikam B. — Dhūnam A, Thūnam B, Thuṇam C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asītisa-hassissaro A C, sahassagāmikissaro B.— 9, upasampāda-pañcehi gaṇamgaṇā dhuvasinā C, upasampadām pañca gaṇam dhuvanahāyinā B, upasampadām pañca gaṇamgaṇā dhuva-sindāyanā C.

VI.

1. 2, The MSS. almost indifferently read āhārattam and °ttham (in the following chapters we find almost constantly khādaniyattham and bhojaniyattham).— 4, 5, bhattācchanna-kena A, bhattāchandakena C, bhattāchandakena and °canda-kena B.— **2.** 1, susumārav° C, sasukāv° A. B omits this word.— 1, 2, The correct spelling is nippakka instead of nipakka.— **3.** 1, vacam B, pacam A C. —vacattham A D E, paccattam C, vattam B. —nisadapotan ti A C D, nisaddapodan ti E, nissadepodakan ti B.— **4.** 1, paggavak° AC, vaggavak° pakkavak° B. —D E: pakkavan ti latājāti.— **5.** 1, After patolapaññam C inserts: nettamālap° paggavap°.— **6.** 1, viñāgām B, pil° A C. —pippali A C, pipphalam B.— goṭaphalam A, goṭaphalam B, koṭaphalam C.— **8.** 1, sāmuddam A B C, samuddikā 'ti D E. Comp. Abhidh. 461. —bilam A B C E, bilālam D, which may be correct, comp. Abhidh. 461.— **9.** 1, thullakacchābādho A, °kaccābādho B, °kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajaṇipakkam A C, rajaṇānippakkam B, rajaṇapakkam (and: rajaṇanip°) ti raja-nakasatam E.— **10.** 1, cālikehi A B, cālītehi C. —cūṇā-cālinan ti A, cūṇāṇā cālinan ti B C. —dussacālinan ti A C, dussajālinan ti B.— **11.** 1, tam bhikkhum A B, tam bhikkhu C. Probably the correct reading is: tam bhikkhū. Comp. v. 5. 1.— 2, sarañjanam E. —tālisam A, tālisam B, tālisicayam C. Possibly the true reading is kāliyam (Abhidhān. 302).— **12.** 4, pharusā hoti A B C. ph° hon ti? —salā-kāṭhāniyan ti A, salākātāniyan ti C, salākādhārayan ti B, salākodhāniyan ti yattha salākam odahanti tam D E. — aṁśabaddhako A, °bandhake B, °vadhako C, °vaddhako D L.

—amsabaddhakam A, °bandhakam B, °vadhakam C.— **13.** 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— âsiñca A, âsiñcanti B, âsiñjiyanti C.— pâtum AC, haritun B.— vat̄tim A, vat̄ti BC.— dahati all three MSS.— dhumanetthan ti A, °nettān ti B, °netthin ti C.— dhūmanettāni ABC.— amsabaddhako, °kam A B, amsavaddhako, °kam C.— **14.** 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatumban ti B.— 4, bhesajjam BE, majjam CD, pajjam A.— sattakammam AC, satthak° B.— 5, kabalikāya A, kambalikāya B, kappalikāya C.— kabaliikan ti A, kabaliikan ti B, pañikan ti C, kakhalikan ti D, pakalikan ti E.— sâsapakuttena AC, °kuñdena B, °kuñtena E, °kuñdena D.— phositun ti A, positum ti C, dhovitun ti B.— kilijittha A, kilijittha C, pilicchittha B.— °sakkharikāya AB, °sakkharitāya C. DE: lonasakkharikāya (losakkharikāya E) chinditun ti khureñā chinditum (E omits the last two words).— 6, Instead of udâhu pañiggahetabbâni I propose to read: ud° pañiggahâpetabbâni.— pañiggaho ti kato B. kato (tato E) pañiggahâpetabbo 'ti sace bhûmippatto pañiggahetabbo, appattam (appatti E) pana gahetum vattati DE.— 7, duñthagahapaniko A, °gahaniko BD, °gahaniko CE.— acchakañciyâ AC, addhakañjiyâ B.— acchakañciyan ti AC, añdakañjiyan ti B, acchakajakan (acchakañcakan E) ti tañdulakamañtho (tañdulamatto E) DE.— **15.** 3, sabbathikam A, sabbathakam C, sambhattakam B.— ito titam C.— 4, viganetvâ C, pi gañetvâ A, ganetvâ B.— nivisi AC, nivasi B.— 5, (beginning of the paragraph) dârikâ ABC, instead of dârakâ?—The MSS. almost constantly read alamkitâ, which I think is a misspelling caused by mälâkitâ.— aññe dârike AB, aññe dârake C.— aññe dârike ABC.— 6, pañmuñjâ ti A, °ñcâ ti C, °ñcâhi ti B.— asukassa B.— 8, sabbaso suvaññamayo C. The reading of the Vibhañga (Nissaggiya 23), where the same story is told, is sabbasovaññamayo, which I think is correct.— 9, uttarimanussadhammâ AB, °dhammam C. Comp. v. 1. 7, 8.— kolumpe C, kolumpe A, kolumbe B. In the Abhidhânapp. (456) this word is spelt kolambo. Comp. ch. 19. 3.— **16.** 1, °karanam AC, °kârakam B.— sâpiso A, sâmiso C, sâmiyo B.— kimathiyâ AC,

kimitthiyā B. —thaddhanatthāya A, dhandhanatthāya B, bandhanattāya C. thambhanatthāya? thaddhattāya? — 2, vacce AC, vadhe B.— **17.** 2, kutāyam AC, kutoyam B.— 4, 5, sāmam pakkam AB, sāmap° DE. C generally reads sāmap°.— 6, sāmapāko, sāmap̄ B, samāp° corrected to sāmap̄ C.— 7, ukkapindakā ADE, °piṇḍukā B, °piṇḍakā C.— pācenti AC, paccanti B.— 8, na ahosi C, nāhosī A, na hoti B.— 9, After khamaniyam bhagavā B inserts: yāpaniyam bhagavā. —na ahosi AC, na hoti B. —patiggahāpetvā AC, patiggahetvā B.— **18.** 3, koṭumpēhi AC, kolambēhi B. —āharāpeyyan ti A, āharāpessan ti B, hārāpeyyan ti C. —harāpetvā AC, āharāpetvā B.— 4, nihaṭam ABC, tihaṭam D, nihaṭam E.— **19.** 1, After pāhesi B inserts: imam khādaniyam; before dassetvā: Sakyaputtassa.— **20.** 1, Mandākinidahatire B.— 2, bhaṇe (omitting tena hi) AB. —Mandākinidaham B. —abbāhitvā AC, aggahitvā B.— 3, evam evam Andākiniyā dahāya B.— 4, atirittam B.— **21.** 1, uppannam B, ussannam AC. —nippaṭtabijam AC, nibabbabijam B. nibbaṭṭhabijan ti (nibbattab° ti E) bījaṇ nibbaṭṭhetvā (nippattetvā apanetvā E) paribhuñjītabam DE. Probably we should read nivattabijam.— **22.** 2, so maṇ khv A, mamaṇ khavāyam B, mamaṇ khv corrected to so maṇ khv C. —tunhibhuto va B, tato va AC.— 3, duropayo ACDE, dūrepayo B. duropiyō?— **23.** 2, suṭṭhu ayya A, s° ayye B, suṭhayya C. —āharissāmā 'ti B. —evam ayyo ti B. —natthayyo B.— 3, potthanikam A, potthalikam B, poṭhanikam C. pottaṇikan ti (potthanikan ti E) mamaṇsacchedanasatthakam vuccati DE.— 4, esāyya A, eseyya C, esāyyo B. —kim pana imāya B, kim pimāya A, kim imāya C.— 6, 7, sacchavi C. —lomo jāto B.— 7, B omits bhagavato mahāvaṇo.— 8, viññāpemti ti AC, viññāpesiti B instead of viññāpesin ti. —paribhuñjāmaham A.— 13, appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B. Comp. i. 40. 4.— 14, sīhā siham° A, sīham° BC. —paripātentī AB, paripādentī B.— 15, taracchā taraccham° A, taracchā m° C, taraccham° B. —paripātentī A, paripādentī B, pādentī C.— **24.** 2, adhikāni ABC instead of atītāni, comp. § 3. —na assa AB, na addassa C, instead of na addasari

(comp. ch. 36. 6).— 2, 3, gharâvâsatto B.— 3, atitâni A, adhikâni C, adhittitâni B.— na assa A, na addassam C; B omits addasam tam.— 4, me bhavañ C, mama bh° A, bhavañ B.— 5, pañhanati A, pañharati C, patihanti B.— vineti A, vinodeti BC.— âmâsam B.— 6, paradattabhojinam A, paradatthabhojanam BC.— anupavacchati A, anupavacchati BC.— câpaneti A, ca vyâsaneti B, ca byapaneti C.— °sobhâgyatha B, °sobhagyatam AC.— BUDDHAGHOSA: patthayatañ icchitan ti (sic) padânam alam eva dâtun ti iminâ sambandho. sace pana patthayathâ (sic) icchatâ 'ti (icchitan ti D) pâtho (pi pâto D) atthi so (yo D) yeva gahetabbo.— **25.** 1, °yâguyâ vâ A, °yâguyâ ca B, °yâguyâ dhâtâ C. Comp. Sansc. dhrâ.— 3, patiggâñhatha AB, patigâñhittha C.— dhâtâ AC, dhitâ B.— 4, na câham patibalo BC.— 5, (at the end) haratha vâ. kim nu kho mayâ bhante . . . apuññam vâ ti (omitting the repetition) A B.— **26.** 1, et seq. Belalo A, Belañto and sometimes Belattho BC. Comp. the name of Sañjaya Belatthiputta.— 2, âbhato AB, âhato C.— 5, kolumpe pi AB, koñampochi C.— ghañe pi A, vighañehi pi C, B omits these words.— pitakâni pi uecañge pi AC, sippâtikâni pi uttarâsañgam pi B.— 7, ciciñyati citicitiñyati A, cicciñyati citicitiñyati B, viccitâyati viciñyati C.— phâlo A, mahâphâlo C, balo corrected to bâlo B.— divasam, santatto A, divasa-santatto C, divasayantatto B.— ciciñyati citâcitiñyati A, cicañyati citicitiñyati B, cicciñyati viciñyati C.— **28.** 2, sabbasandharisandhatam A, sabbasandharitam C, sabbatharisanthatam B. DE: sabbasandharan ti (saddhasanthânani D) yathâ sabbam sandhatam (santhâtam D) hoti evam. Probably we ought to correct: sabbasantharim âvasathâgâram santharitvâ (comp. Mahâparin. Sutta, p. 11).— Before âsanâni AC insert bhagavato. Comp. Mahâparinibbânas. p. 11.— 3, sabbasandharisandhatam AC, sabbâsattharikam santhatam B.— purattâbhimukho A, puratthâbh° C, purathimâbh° B (at both places).— purakkhetvâ A, purekkhitvâ C, purakkhatvâ corrected to purekkhetvâ B.— purakkhetvâ A, purekkhatvâ B, purakkhitvâ C.— mahatam A, mahati BC.— bhojanâni A, bhojanâti B, bhogajâni C.

7, et seq. Sunidhav° A C E, Sūnidhav°, Sunidhav°, Sunidhav° B, Sūtidhav° D. I think that Childers's spelling Sunidha is correct; comp. Sansc. Sunītha.— 10, nivesanā C, parivesanā B, parivesanam A.— 11, brahmamacariye AC, brahmamacariye B.— āsum ABC. The true reading is assu, see Mahāparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE.— jano bandhati AC, janō pabandhanti B, janō pabandhati E, jato bandhati D.— 29. 2, samsaritam̄ AC, samsitam̄ E, sam̄hitam̄ B.— acchinnam̄lām̄ B, ucchinnaṁ m̄ AC.— 30. 1, bhadram̄ bhadram̄ yānam̄ AC, bhadram̄ y° B. Comp. Mahāpar. Sutta, p. 19.— 3, niyyāsum̄ AB, niyāsism̄ C.— 4, kissa je Amb° amhākam̄ d° B.— cka-bhattam̄ AC, etam bh° B.— sace pi me ayy° A.— dajjāham̄ tam C, dajjāham A, dajjā B.— 4, 5, Instead of ambakāya ABC read Ambapālikāya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA : ambakāyā 'ti itthiyikāya). Comp. Mahāparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiñjikāv° A, Kīñcik° C, Giñjak° B.— Ambavaṇam̄ A.— 31. 1, et seq. sandhāgāre AC, santhāg° and satthāg° B.— Nāṭap° A, Nāṭap° and Nāṭhap° B, Nāṭap° C.— samikābhisaṁkhāro B (at both places).— 3, kim panime karissanti C.— 4, divā divasā A, divā divassa B, divā divase C.— pattikā AB, pattiko corrected to pattikā C.— 7, C omits jegucchitāya dhammad̄ desemi. jigucchitāya dh° d° A, jiguchāya dh° d° B.— 8, 9, anabhāvam̄ gatā B.— 10, anuvicacakāraṇam ABC, anuvijjakāraṇam D, anuvicchakāraṇam E (anuviditvā cintetvā tulayitvā kātabbam̄).— mām̄ hi AC, mamaṁ hi B.— sāvakā AB, sāvakam̄ C.— 11, piñḍapātām̄ BC, piñḍakam̄ A (at both places).— 13, asatā AC, acchā B.— musāvā AC, musāvādā B.— 32. 1, et seq. uggahitapatiggahitakam̄ AC, uggahitam̄ paṭiggahitam, and uggahitakam̄ paṭiggahitakam̄ B.— 33. 1, bahārāmak° A, bāhirāk° B, ārāmak° C.— āropetvā AC, āropitā B.— 3, 4, sammutiȳ k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiȳ to sammatāya, but that sammutī is here the fem. of an adjective sammuta=Sansc. sāmmata.— 4, sammuti k° all three MSS.— gonisātikam̄ A,

gonisātikam B, gonisādikam CE.— 5, bahi patiṭṭhāpenti A, bahi tṭhapenti B, bahi vāsentī C. —sammutikapp° AC, sammutiyā kapp° B. —gonisādikam A, goniyādikam B, goṇisādikam C. —sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— **34.** 1, supabhiñjanakam A.— 3, supabhiñjanakam AC.— 5, sabbatthakam 'mah° A, sabbatthakamah° C, sambhattamkam mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakanam A, sūpabhiñcācārakam C.— 9, tonā hi sunisa catur° B.— 12, I have written bhadraṇ yānam abhirūhitvā; ABC read: bhadraṇ bhadraṇ y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B. —pattikā va B.— 17, Āṅguttarāmo (at both places) A.— lonam pi taṇḍulam pi telam pi A, lonam pi telam pi madhum pi taṇḍulam pi B, lonam pi telam pi taṇḍulam pi C.— After khādaniyam pi AB insert bhojaniyam pi. Comp. ch. 33. 1. yattha bhagavantam AC, yathā mayam bh° B.— tathā is omitted in AC, in C it has been inserted afterwards by a corrector.— 18, sampādeti B, samlhāvesi AC. Comp. vii. 1. 1.— 19, nivesanam AC, parivesanā B.— 19, 20, sampavāresi (and sampavārctvā) taruṇena ca khīrena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasam AC, pañca gosam B, pañca gorase E. —māso māsatthikena AC, kummāso kūmmāsatthikena māsenā māsatthikena B. —iminā yan ayiyassa kappiyam yan tam d° B, iminā ayyassa k° d° A, iminā ayyassa yan k° tam d° C.— **35.** 1, et seq. Keniyo B, Keñiyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samihitam AC, samañgitam B. —Atṭhako Vāmakō Vāmadevo cāñgiraso Bhagu Yamataggi ca Vāsettho Bhāradhvājo ca Kassapo Vessāmitto ca mantānam kattāro isayo ime rattup° B.— 6, madhu-kapānam A, madhup° BCDE. —dākarasam AC, tākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi.— ve jayatam B, ve yajatam C, veya etam (ve yajatam?) A.— **36.** 1, sañkaram ADE, samkāram C, sannagaram B.—

pañca satâni 'ssa dañđo A; in C assa has been inserted by a corrector; tassa pañca satâni dañđo B.— 2, bahukato A B E, bahukkato D, bahugatho C.— buddhe vâ dhamme vâ samghe vâ A.— samkaro AC, samgâro B.— pañca satâni 'ssa d° A.— 3, mahiddhiko B.— abhippasâdo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatâ m° c° ph°.— gâvîm taruṇâv° A, gâvi taruṇâv° B, gâvi taruṇav° C.— eso âvuso B.— 6, nâddasa ABC instead of nâddasam. — sâkam B constantly.— nâddasa AB, nâdassa C instead of nâddasam.— **37.** 3, bahum-bahum denti C, which possibly is the correct reading.— 4, B appears to read Bhusâgâre. Comp. also Mahâparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajito A.— pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— **40.** 3, (at the end) yâvajîvikam tadahu pañiggahitam BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcani upasani AC, añjatiñ upapiñjani B.— salâkathâni AC, salâkodhanti B.— 3, thavikanp padhhakam B, thavikaamsavaddhakam A, thapikanp aññavaddhakam C.— 6, vikâsiyam AB, vikâsâyam C.— 10, sihañ ca dipikanp A, sîhabyaggadipika C, sihañ ca dipikam B.

VII.

1. 1, et seq. Pâveyyakâ ACE, Pâtheyyakâ and Pâth° B, Pât° and Pâth° D. BUDDHAGHOSA explains this name thus: Pâteyya- (Pâceyya° E) ratthavâsino, Pâtheyya (Pâveyyam° E) nâma Kosalesu pacchimadisâbhâge rattham, tatthavâsino 'ti. Comp. Turnour's Index to the Mahâvanssa, p. 20. — BUDDHAGHOSA, after having explained okapunñchi, adds: og hapunñehîti (opapunñehiti D) pi pâtho.— 2, B omits yâpanîyam bhagavâ.— avivadamânâ phâsukañ (phâsu B) vassam vassimhâ BC, which is wrong, as the commentary shows.— gacchantâ A, âg° BC.— 5, (I here mark the readings of the Parivâra [MS. Orient. fol 378 of the Berlin Royal Library, fol. jbl!], which contains a

similar passage, by P) ovaṭṭiyakaranamattena A E, ovattikak° CP, ovadhiyak° D, ovadhitakāranamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍusak° P, kaṇḍusakaka-
raṇamattenā 'ti muttiya- (corrected: mutaddittiya-) patta-
bandhanamattena D, kaṇḍusakaraṇamatthenā 'ti muddiya-
pattabandhanamattena E. —anuvātakaraṇam° ACEP, anu-
vātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena
A, ovadh° C, ovaddh° B, ovaṭṭh° E, ovad° corrected to
ovaddh° D, ovaṭṭ° P. The word is explained thus: ḡantuk-
kapattāropanamattena kathinacīvarato vā pattam gahetvā
aññasmim akathinacīvare (kathinacīvare D) pattāropana-
mattena. —eva sañchinnena AP, evassa cchinnena B, eva
sacchinnena C. —sammā AP, simmā C, sāmañ B.— 6, pā-
pañikena ACEP, apanikena B, pāpanikena D. —eva
sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —
sammā AP, sammo B, simā C.— 7, saubbhārā AC, ya-
vubbhārā B, sahubbhārā E. P generally reads sahubbh°;
I have met only once or twice in this MS. with the reading
saubbhārā.— 4. 1, et seq. A sometimes, and B
very often, reads vippakatam cīvaraṇ.— 11. 1, et seq.
apaciṇayamāno A, apacitiyamāno and apaciṇiyamāno B,
apavilāyamāno C. —Subscription: apaciṇanavakam n° A,
apaciṇan° n° B. C omits the subscription.— 13. 1, vesati
AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK.— 1, Pāveyyakā
AC, Pāṭheyakā B.— 4, ullikhi AC, ullikhā B. —opuṭṭi
A, opaṭi B, opaṭhi C. —daṭṭhakamm° B. —anuvādikā AB,
anuvārikā C.— 5, ovadheyyam C.— 6, sañchinnena AB,
sacch° C.— 9, chinna° A, sacchinna° C, chinne B.— 11,
simassa ubbhārat̄hamhi A, simassa ubbhārat̄hāpi C, simāsa
ubbhārat̄thami B.— 12, 14, idha B, idam AC.— 15,
kariyam tassa A, kayiran tassa C, karissam tassa B.— 20,
sattasattavidhi AC, sakkasukkāviddhī B.— 21, nathi AC,
nantikā B. —chaccā AC, chaṭṭhe B. chaccho (Sansc.
shatṭcas)?— 22, AC omit the words ādāya nissīmagatam.—
23, tini AC, tini B. heṭṭhā 'ti tinayo vidhi?— 27,
karaniyo AB, °yā C.— 28, apaciṇanā A, apavilānā C,
apaciṇe B.

VIII.

1. 1, 2, ārāmāni BC instead of ārāmā and ārāme.— 2, vuṭṭhāpessāmā ti A, °yyāmā ti BC.— 3, parihāyissati B, bhañjissati A, sacchijjati C.— gilānā 'ti pativedeyyan ti ABC, gilānam pativedeyyan ti E, gilānam pativaseyyan ti D.— 4, jīvatītī tassa Jīvako B, tassa jīvatītī J° C, tassa Jīvako A.— 5, upari jīvitum B.— 6, gaṇhati DE (at both places).— suṭṭhum ca ABC, sutthu ca DE.— suṭṭhum ca AB, sutthu ca C.— 7, āhīṇdanto ācariya C, āhīṇdantomhi ācariya AB.— āhīṇdanto na kiñci A; BC omit āhīṇdanto.— 8, kam̄ tikicohāmīti A, tam̄ t° BC.— etissā ācariya A, etissācariya C, ehācariya B.— 10, yadā arogā ahosi AC, yadā ārogo hoti B.— 11, uttānakam̄ B.— nipajjāpetvā B, nipātetvā AC.— nuthuhitvā AC, nuṭṭhahitvā B.— 12, me mahagghāni bhesajjāni B.— upajānāmetassa samyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa samyamassā 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogūpamassa E) ca upakāram jānāmīti adhippāyo.— 13, arogā ṛhitā A, ārogā ṛhitā, ār° ṛhitā, ār° titā C, ārogāpitā B (at all three places). Comp. § 22.— amhākañ ceva B.— 14, na ciram̄ AC, na cirasseva B.— 16, ayam̄ kho gahapati A, ayam̄ kho setthi B, ayam̄ kho setthi gahapati C.— 17, sādhū deva . . . āñāpetam̄ B, s° devo . . . āñāpetu AC. Comp. § 21, 23.— 18, nipātvo A, nipajjāpetvā BC.— m° te sambandhitvā B.— ophāletvā A, pāletvā B, pātiletvā C, uppādetvā DE. Comp. § 22.— sippani C, sippiniṃ A, sippini E, sabbini B, sibbaniṃ D.— pānake, pānako AC, pānake, pānako B.— passeyyātha B, passathayyo A, passathayyā C.— tesāyam̄ (at both places) B.— sibbini A, sibbinā B, sappani corrected to sippani C.— 19, sacāham̄ A, saccāham̄ C, sacāham̄ and saccāham̄ B.— 20, jānāsi A, jēnāhīti B.— 21, antaganṭhabādho A, antānam̄ gaṇṭhabādho C, antaganṭhab° B.— devo C, d̄eva AB. Comp. § 23.— āñāpetha A, āñāpetum B, āñāpetu C.— 22, ussārāpetvā DE.— thambhe A, tambhe C, tumbhe B.— ubandhitvā A, upanibandhitvā ca C.— uppātētvā AC, uppāl° B.— antaganṭhim̄ A, antānam̄ gaṇhi C, antoganṭhikam̄ B.— andhaganṭhim̄ A, antānam̄ gaṇṭhi C,

antogāñhi B.—B omits antāni paṭipavesetvā.—ārogo thito A B.—solasa kahāpanasahassāni adāsi B.—23, In B, at some of the places where the king's name occurs, he is called Cāṇḍapajjota.—24, tam te lopivisaratīti B instead of tam devo pivissañti. —nippiñceyyam A, nipaceyyam BC.—nippaci A, nipaci BC.—sappim pītam AB.—mam ghātepessasi B, ghātāpeyyāsi (omitting mam) A, °ghātāpeyyāsi mam C. Comp. § 28. ghātāpeyyāti?—26, tam sappim A, tam sappi B, sappi C.—amanusseva paṭijāto B.—mā cassa AC, māssa B.—27, bahumā passa kiñci B.—ulumpetvā A, olumpetvā C, odametvā B, olumpetvā DE.—28, khādati B, khādi A.—apāyi AC, pivati apāsi B.—khādayitam AB, khāyitam C.—ghātāpeyyāsi AC, °peyyasi B. ghātāpeyyāti?—ghātāpeyyāsi ABC. ghātāpeyyāti?—siveyyakam BC, sīv° and sīv° BD, sīv° E.—paccārahati AB, paccāharati C. paccārahati?—31, B: nānābhēsajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jivako Kom° tīni upphalahatthāni nānābhēsajjehi paribhāvetvā yena bhagavā etc.—At the third place we ought to read virecessati instead of virecessatīti.—33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C.—**2.** 1, addhakāsiyam DE.—upadhhakāsinam ABC, °kāsinam DE.—khamamānañ, khamamāno ABC, kambhānan ti (corrected to kambhānan ti), uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E.—**4.** 1, anāgamentānam A.—sadisam A, sadisānam B, sadisā C.—**7.** 1, After nimbakose pi A inserts ajjhokāse pi.—2, sammannitabbo ABC instead of sammannitabbam.—After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggiyā bhikkhū (?) tath' eva bhaṇḍāgārikam vutthāpentī. See the list of contents of this book, v. 10.—**9.** 1, A omits sabbo.—3, uttarantassa AC, uttaritassa B.—**10.** 2, situdakāya A, situddakāya C, situnakāya B, situntikā ti apakkarajanam vuccati E. I am doubtful as to the correct spelling. situñhikāya?—uttarālumpam AC, uttarālumpakam B. uttarālavan ti vattāthārakam rajanakumbhiyā majjhe ṭhapetvā tam āthāram parikkhipitvā rajanam pakkhipitum anujānāmīti attho, evam

hi kate rajañam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? —°thālikan ti ABC, °thālakan ti E, °tālakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25. 23.— 2, pattinam A, patthinam E, pattinnam D, patthinnam BC. The comment explains the word thus: atirajitatā thaddham. Comp. Sansc. styāna.— osāretun ti ABC, osādetun ti D, thapetun ti E.— dantakāsā-vāni C; after dantakāsāvāni B inserts: ti dasadasā honti.

— 12. 1, Magadhamahākhettam B.— acchibandham A, accabuddham, which at one of the places is corrected to accib^o C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedārabaddham.—pālibaddham, mariyāda-baddham, simghāṭakabaddham E.—acchinnabandham B.— passatha tumhe AC, passatu mo B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calc.—A omits rattiyā.— 3, 5, After dhammadvinayē B inserts pabbajitā.— 14. 1, aggalaṁ acchādeyyan ti chinnatāhāne pilotikakhanḍam (pilotikabaddhaṇ D) laggāpeyyan ti DE.—sapattam A, du-pattam C, dupaṭṭam B.—majjho ekacciyān ti AC, maṇḍele (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C.—utuṭhatānam A, utuddhā-tānam B, utumbaṭānam (corrected to uttubbaṭānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dīghakālato uddhatānam (uṭṭhānam D) gatavatthakānām (vattukānām D) pilotikānān ti vūttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya^o and gamika^o.—kim . . athavasam the MSS. constantly.—A B almost constantly read samphassamānā instead of sampassamānā.— 9, ussure all three MSS.— 10, sampamānenā A, sampha-māne B, sampassamānenā C.— 11, brahmacariyānām jinno A, brahmacariyam jinno B, brahmacārikam jikkena C.—jinṇā bhavissanti all three MSS. instead of jinṇā bhavissatha. —kim . . ānisamīsaṇ the MSS. constantly.— 13, passambhissati AC, passaddhisati B.—passaddhamkāyā A, passaddhikāya B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B.—maccharam B.—dibbam sukhām sā labhateva āyūm B.— 16. 1, et seq. The MSS. almost

constantly read okkamenti (rarely okkamanti), but okkamantānam (rarely okkamentānam); comp. okkamayato, § 3.—4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B.—samgopeti A.—**21.** 1, suttalūkham AB, suttalukham CE, suttałukam D. BUDDHAGHOSA: sutteneva aggalam kātun ti attho. —okiriyanti AC, okiranti B. okireyyātiti jinnakonano galati D, okiratīti chindakonato galati E. —atthapadakam A, atthapadakā B, atthapadikam C, atthapādakam D, atthāpadakam E. BUDDHAGHOSA (E): atthāpadakacchannena pattamukham sibbitum.—2, anvādhikam pi āropetum is explained thus by BUDDHAGHOSA: āgantukapattam dātum. idam pana appahonake āropetabbam. sace pahoti āgantukapattam na vātāti, chinditabbam eva.—**22.** 1, mātāpitaro hi kho A, °ro kho B, °ro pi kho C. —dadamāno BC, dadamāne A.—**23.** 1, idhāham B, so aham A, soham C. Comp. ii. 12, 1, etc.—**24.** 4, Possibly we should correct anadhitthite instead of anadhitthitenā; comp. bhājiyamāne.—5, Isibhato A, °ddo C, °tto B.—6, Nilavāsi AB, Nilavāsi C.—Sānavāsi A, Sālavāsi C; B omits the name of this Thera. —Gotako A, Gopako B, Govako C.—Balikasantāno A, Phalikasandano B, Phalikasandāno C.—**25.** 2, In the speech of Upananda the MSS. constantly read agamāsi and aggahesi. There is no doubt that this is simply a mistake for agamāsim and aggahesim.—te pi mām (at the first place) all three MSS. instead of te mām.—**26.** 1, upaṭṭhabantiti A, upaṭṭhentiti C, upaṭṭhapentiti B.—upaṭṭhentiti AC, upaṭṭhapentiti B.—3, upaṭṭhentiti AC, upaṭṭhabantiti B.—upaṭṭhentiti AC, upaṭṭhabantiti B.—natthi te all three MSS. Probably we ought to read: n' atthi vo (te and vo are very similar in Burmese writing).—upaṭṭhaheyyum AB, upaheyyum C.—4, upaṭṭhāpetabbo B constantly.—7, nihātum A, niharitum BC.—8, nihātum AB, niharitum C.—**27.** 1, upatthahemāti A, upatthapemāti B, upatthāhemāti C.—5, avissajjitatam C.—**28.** 1, AC omit hi.—2, ajinakkhipam AC constantly, ajinapakkhikam and ajinapakkhim B.—titthiyadhajam dhāretabbam AB, °jo dhāretabbo C.—3, akkanālam AE, akkanālam B, aeganālam C, akkhanālam D.—pañadasāni and phaṇad° A, phaṇ-

dasāni C, phalakasāni and phaladasāni B.— **31.** 1, After ārocesum C adds: anujānāmi bhikkhave visāsam gāhetun ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrajo B, hi atr° AC.— 3, mahābhiso AC, mahābhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, situdi A, santuṭhi B, situnhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇḍite A, addasāpi ubh° C, addasāsañ ca bhaṇḍite B.— 16, pacchimam̄ A, °me C, °mena B.— 18, punacchim̄su A, punajjhīsu B, puna dvisu C.— gilāyanā AB, gilāyavā C.— 19, agganālā ca C, akkanālī ca A, akkanālayam B.— 21, °phāṇa° A, °pana° B, °phala° C.— 22, bahi BC, pahi A.

IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmiñ ḫvāse kattabbatāntipatibaddho.— 5, addasa kho A, addasā kho BC. This is certainly a blunder; the true reading is addasam̄ kho; see Kuhn, Beiträge zur Pāli-Grammatik, p. 109. —The three MSS. read: bhante bhikkhu d° va ḫagacchante. I propose to read: bh° te bhikkhū, etc.— 6, adhammikena nasi dhammikena ukkhitto A, adhammikena si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikena pi dhammecakena ukkhitto B.— 8, vathusmiñ kāraṇeti AC, v° kasmiñ kāraṇe ti B. The reading of B (or: v° kismiñ kāraṇe 'ti) may be correct.— 9, vinaye AC, vinayo, B.— **3.** 1, 2, BUDDHAGHOSA: aññatrāpi dhammadammam̄ karontīti aññatrāpi dhammadammam̄ (sic) karontī ayam eva vā pātho . . . aññatrāpi vinayakammañ aññatrāpi satthusāsanakamman ti.— 3, cha imāni CD, cha yimāni AE, chamāni B.— **4.** 8, anantarikassāpi AB, antarikassa pi C. E: anantarikassā ti attano anantaram niśinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— **5.** 1, paṭinissejetā A, paṭinissajjettā C, paṭinissajjettā B. BUDDHAGHOSA: paṭinissa-dethā ti (paṭinissajjivā ti E) paṭinissajjitatabbā.— **6.** 1, AC omit bhagavantam abhivādetvā.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atṭhānarāhikam A, ratṭhānarāhikam B, athānarāhikam C.— 10, yañ ca kammañ A, pañcakammam BC.— 11, °upasampadā ABC.— 16, paṭikkhittam BC, °ttā A.— 17, na ca kārakam C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjaniyasena ca A, tajjaniyavasena ca BC. tajjaniyam nissayena ca ?— 33, paccāropgyya aññañño A, paccakkhāropeypa aññamaññam C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetanḍulakan tassa B.— 35, All three MSS. read bhaṇḍanakārako.— 38, cakkañ bandhe ?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °hyādhite C.

X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA : asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pāṭho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dighiti, Dighīti. Dighīti is the most frequent spelling, but Dighīti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamañ abbhuyyāto.— abhvijiiyya C— 4, et seq. vammikam A, dhammikam BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C.— hoti AB, hotiti C, instead of hohi.— 6, After vijāyi C inserts: suvanṇavaññam buddhalakkhaṇasampannam buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dīghāyu.— 8, Brahmadatte Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradīṭṭho B, cīram diṭṭhā A, ciradiṭṭhā C.— 11, bilāni AB, khilāni C.— guppam A, kuppa C, gumbam B.— 12, rappiye A, rammiye C, gusimpiye B.— atha katṭhāni A, atṭha k° C, atṭhi k° B.— anatthako A, anattako C, anattakārako B.— 13, rodi vappam pucchitvā A, roditvā khippam pucchitvā B, roditvā dhammam pañcitvā C.— 14, AC omit patissutvā.— AC omit atha kho . . . etad avoca.— AC omit

paccassosi . . . Kâsirañño.— 15, gamissâmâ ti A, gamissâmi C, gamissâmîti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddam̄ okkami all three MSS.— 16, paripâdesi B, parimâtesi C, paripâ A.— 17, nibbâtetvâ A, nibbâhetvâ C, nibbâpetvâ B.—adrûbhâya A, adubbaya C, adrabbhâvâya B.—**3.** 1, v. 2, BUDDHAGHOSA: parimuñjhâ 'ti muñjhassatino. vâcâgocarabhâñino 'ti rakârassa (rak° D) rassâdeso kato. vâcâgocarâ na satipatthânâdigocarâ. bhâñino ca, kathambhâñino (E adds ca). yâv' icchanti mukhâyâman ti yâva mukham̄ pasâretum icchanti tâva pasûretvâ bhâñino, eko pi sañghagâravena mukhasañkocam̄ na karotîti attho.—v. 3, yeva tam̄ A, ye tam̄ BDE, ye ca tam̄ C.—upanayhanti AD, upaneyhanti CE, nayhanti B.—v. 6, pare na ca AC, pare ca na B.—v. 7, attihicchinna ACE, °cchiddâ B, °cchidâ D.—gavâssâ° BDE, gavassa° AC.—v. 9, mâtângaraññe A, °rañño B, mâtângam̄ vañe C. BUDDHAGHOSA: mâtângaraññe eva (°rañño ca D) nâgo 'ti mâtângogo araññe (rañño va D) nâgo vâ.—v. 10, sahâyakâ AC, °tâ B.—kayirâ A, kavirâ C, kerâ B.—mâtângaraññe A, °rañño BC.—**4.** 1, 2, Pâcinavamsadâyo, °ye A, Pâcinavamsadâso, °ye B, Vâcinavamsamaggudâyo, Pâcinavamsamiggadâyo C.— 2, athak° AC, attak° B.— 6, et seq. Pârileyyakam̄ CDE, Pâlî° A, Pâral° B.— 7, upañjhâpesi B.—apâyi A, apâsi B, avâsi C.—**5.** 1, piñdapâtam̄ B, piñdapâta C, piñdakam̄ A.— 2, piñdapâtam•B, piñdakam̄ AC.— 6, Mahâkothiko A, °to BC.— 12, katham̄ nu kho tehi AB, k° nu kho tehi tehi C, instead of: katham̄ nu kho amhehi?—**6.** 3, v. 1, After vinicchayesu B omits ca; Buddhaghosa does not mention this ca.— v. 2, anânuvajjo ABCE, ananuvajjo D.—vadeyya yena tam̄ B.—v. 3, anuyyatam̄ A, anuyuttam̄ BCE, anuyuttam̄ and anuyuttam̄ D. BUDDHAGHOSA explains this word thus: anuyyâtam̄ anupakatam.— v. 4, pajjhâti B, —kâlâgatam̄ A, kâlákatañ E, kâlagatam̄ BCD. BUDDHAGHOSA: kathetabbayuttakâle âgatam̄.— v. 5, pametum̄ ABD, sametum̄ CE. BUDDHAGHOSA: vimâmsitum tam̄ tam̄ kârañam paññâya tulayitum̄ samatho.—viraddhikovido A, visuddhikovido BC. D: visandikotiviro ti viddhatthânakusalo; E: visandhikovido ti viraddhatthâ-

nakusalo.— v. 6, saññāpanam AC, paññapanam B, saññojanam D, paññapanam E.— v. 7, BUDDHAGHOSA : yathā nāma āhunam (anuhitam D) āhutipiñdam samuggaṇhantīti.— v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, attacaro idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññekañ cepa sampadā A, pañcekañ ceva sampadā B, mālakañ ceva vamsadā C.— 3, Koṭhiko A, °to BC.— 3, Upāli cubho A, U° cubhayo B, Upālivhayo C.— 4, 'nāthapiñdiko B, ca Sudatto.ca A, ca Sudattho na ca C.— AC omit Vis° Mig° ca.— samakam dade C.— v. 5 is wanting in AB.

3. 6. 80
R No. 7820
33277

END OF VOL. III.





